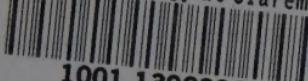


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IMANSHIP AND LABOUR



TWENTY-EIGHT SERMONS

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CHURCHMANSHIP AND LABOUR.

(Pub. C. S.)

CHURCHMANSHIP AND LABOUR.

SERMONS ON SOCIAL SUBJECTS.

PREACHED AT

S. Stephen's Church, Walbrook,

BY

REV. CANON H. SCOTT HOLLAND, M.A., D.D.,
MR. GEORGE W. E. RUSSELL, M.A., LL.D.,
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COMPILED BY

REV. W. HENRY HUNT,

First Secretary and Organiser of the Church Army Social Work ;
Author of "Social Wreckage"—Work among the unemployed ;
Editor of the "Lay Reader's Official Directory" ;
"Sermons on Social Subjects" ; "Preachers from the Pew," &c. ;
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PREFACE.

FOR genuine sympathy with the labouring classes each of these preachers is more or less distinguished, having tried for years to rouse the Conscience of the Church and Nation to a full and true sense of duty and privilege in this regard. One of them has the distinction of having walked at the head of 1,200 "Unemployed," from Leicester to London and back to service in their Parish Church, for the purpose of demonstrating the urgent need of Parliamentary legislation and voluntary aid on the subject.

We live in an age by no means free from antagonisms between Capital and Labour—some open, others concealed—and it has never been more distinctly obligatory upon individual Christian men and women to learn what they can of possible solutions for this and the kindred problems of Social Order and Civil Allegiance harnessed along with it.

The Fatherhood of God is clearly the basis of true Churchmanship, and the only reasonable basis between employer and employed consists in a Social Compact between individual men, acting in accordance with the moral and

social impulses of their nature. In the strong belief that much profit will ensue from a right recognition of the labour of the Workman and the religion of the Churchman these Sermons have been preached and published.

W. HENRY HUNT.

THE VICARAGE,

BURLEIGH ST.,

STRAND, W.C.

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Churchmanship and Labour.

Sermon I.

“DEUS ULTIONUM.”

BY THE REV. CANON H. SCOTT HOLLAND, M.A., D.D.

PSALM xciv.

HOW plain and simple it all is! The eye takes it in at a glance. Things and people stand out in their true characters. It is all black, or all white. And black is very black, and white is very white, and there are no shadowy gradations, and no vague, floating, illusive outlines. The conscience is in full possession of the scene, and the facts are as clear as daylight. There are the ungodly; just look at them. They are known; they are a fixed and established class, certified as ungodly. Everybody can see who they are; and they know themselves to be ungodly; that is so strange! They would not deny it, apparently; they intend it; they are ungodly on purpose; their minds are made up; they have taken their line quite deliberately and resolutely and continuously; they spend their lives in it. They are determined to be against God, to refuse His service, to break His law. They are wicked doers; they consciously prefer to do wickedness; they like it; they choose it; they are proud of it; they make a

boast of it, we are told, and speak disdainfully of anything else; they carry it on right through to victory. They do not stop anywhere; they do it with thoroughness, they do it with triumph; they are loud in their professions of it, in their audacities; they are openly defiant; they stick at nothing. If they see any people of God they stamp them down; they are foes, and they are meant to be smitten. There is nothing disguised or palliated about their action. This is the heritage of the Lord, and they set to work to harry, and trouble it just because it is the heritage of the Lord. And the widow, and the orphan, and the stranger, they are weak and defenceless, and they are to be put to death. They see in their weakness a reason for taking advantage of them; they can be killed with impunity; and they are contemptuous of God's judgments; they are sceptical and cynical. "What does it matter?" they say. "Tush, God will not see it." "The Lord does not care." Nobody minds; nothing matters; there is no justice, no over-ruling Providence, no watchful Eye. Why hold in? Why be afraid? Why not sin, and sin, and sin?

That is the black; that is the world as it is described here.

And the white? That is as obvious, and as unqualified.

The man who speaks in this Psalm is on the side of God, and he knows it; and he says it, and means it. He has no part or lot with those others. There is no self-criticism or self-suspicion in him as he speaks; he stands for God and clamours for judgment against the evil-doers. He invokes the great Divine vengeance, and he passionately desires the Judge of all the world to appear. Let the day of vengeance begin! He will be glad; it will be a day of

victory for all those who are true of heart as he is. And he wants helpers against the evil-doers, he is rallying the good around him. They will meet with opposition and trouble, but let them be perfectly loyal, let them learn patience in adversity ; the Lord never fails His own, never forsakes His inheritance ; and he *is* the Lord's, and therefore his courage is very high : and he knows that though the hosts may gather together against the souls of the righteous, and condemn the innocent blood, yet since he is perfectly righteous, and since he is truly innocent, he cries, "The Lord is my refuge." He will see them all destroyed. "Yea, the Lord our God shall destroy them."

There it all stands in that fervid human document, and we feel, I suppose, that the simplicity of such an outlook is very far off us indeed to-day. What meaning has it for us? These crude child-like antitheses are so puzzling, so bewildering to us. Who are the godly? and who are the ungodly? We do not know. So strangely mixed is good with bad that we cannot say of anything, this is all good, this is all bad. Oh! the startling surprises that meet us as the one shifts into the other ; the metamorphosis, the shifting drama, the interchanging motives going swiftly to and fro! What sudden changes we often see of what we thought was hopelessly bad, into an angel of light ; and angels of light suddenly become Satanic ; there are up-rushes of good that break through the blackest night ; there are invasions of strange and horrible evil that darken and blacken the best. A whole literature lies behind us exhibiting this. We have had our faculties dissected down to the very bone. We have our George Eliot unravelling motive ; we have our Browning trying to dig out the soul of good in everything that is evil, dragging it out from its

lair, as it were, seeking whether he cannot discover in the darkest thing of the world that which can be transformed into something good. Or again, dark places are unearthed, and behind what is seemly and fair we are shown all the evil and all the cruelties that lurk there. There are the blindnesses of good people; the intolerable wrong-headedness of the religious, how we know it all! and the sins they commit. Whole worlds open out before us; comedies and tragedies are there, with all their disturbing pathos, dealing with all the mystery of heredity and the problems of environment. Or again, we go down into the world of moral disease, into the hospitals and asylums, all showing the problem in some new form. This dim tumult of confused and swarming life, what does it all mean? Where are we? Where are our sharp judgments? Where are the ungodly and the wicked? Nobody to-day sets out deliberately to be bad. People do not propose deliberately to murder somebody else, to kill the innocent, to oppress the widow because she is a widow. They do it, but they do not mean to do it. People do not deliberately hate the good because they are good; they only hate them because they are not what they pretend to be, because they are not what they profess. Nobody defies God believing Him to be God; they only doubt that He exists.

As we think of these things, we feel how thick the veils are which have fallen over life.

And what of ourselves? Are we quite clear that we are on God's side?

Alas! of all the problems in the world to-day, we ourselves are the greatest problem of all to ourselves. We have looked into ourselves, we know the strange surprises that are there, and which startle us by what we

learn about ourselves. We know the horrible possibilities, the weaknesses, the infirmities, that lurk there. Are we the people who are going to stand up and invoke the judgment of God on this sinful world? O God of Vengeance! dare we call upon Him to come out? Can we lift our hearts to heaven and bid the thunder fall and the lightning flash? Why, the first persons over whose head it should roll would be ourselves! This pit which is to be digged up for the ungodly, is it not digged for us? We ourselves are the first to be humiliated, and terrified, and ashamed as we cry out for judgment. Nay! We cannot utter the cry. Rather, we plead, "Not yet, O Lord, not yet the thunder and the lightning! Not yet the great Day of Judgment. I dare not face it any more than these!" And all S. Paul's dialectic is working in our souls, saying that there is hardly any distinction in the law of God between the best and the worst; and we ourselves are as the very worst sinners; we have had the highest privileges, and we have come short most of all; we are all saved by the one grace, whether we be Jew or Gentile, bond or free.

So we stand paralyzed in front of a psalm like that. And yet, if that temper of the Psalmist has become impossible, it is rather a serious case; for its range and its volume spreads throughout the whole Bible; it is always there. Psalm after psalm, prophet after prophet, deliver the same searching verdict. Page after page of the Bible is full of it. The judgment at the Divine bar, the invoking of the God of Vengeance, why the whole Bible clamours for nothing else but that. Our Lord takes up the whole prophecy on His own lips, and lays it all out—the day come, the judgment set—the books opened—the sheep and the goats—heaven and hell. If that has lost its meaning to us, then the Bible

has lost its meaning to us. How are we to recover this sense, how make it at all real?

Well! If, subjectively, looking inside men's souls and our own, these sharp distinctions vanish; if in the analysis of motives we find ourselves hesitating and doubtful; yet, nevertheless, all that the Prophets and Psalms have to say reasserts itself very objectively in the realities and facts that are shown outwardly before our eyes.

We look out upon this great City, and there evil is as emphatic and as defined and downright as you could wish. You can see it clearly enough; and as you see it the old, strong language of the Bible springs to your lips. All the old, fiery wrath is natural enough, as you look out on the vast world of drink to-day, or on lust; with the streets so full of horror, of filthy and broken wreckage. You look out on the world of gambling with its mad egotism, shattering home after home; you see all the cruelty in the merciless tyranny of things that beats down the weak, so that the widow and the stranger and the fatherless are broken to-day by London, and murdered and killed just as of old. The weak go down, the weak go under, and we walk over them.

Think of the babies that are being murdered in London to-day; take up the percentage of the death of babies in any of our worst parishes; hundreds and hundreds in every thousand are dying. Why? Because we kill them, and for no other reason at all. They are dying to-day, they are killed—murdered by us, through sloth, through ignorance, through indifference. We go on committing those old intolerable crimes to-day; and, somehow, out of the life of London there seems to rise up the old cry, saying “Tush, the Lord will not see it.” Anyhow, we act as if we said it;

we act as though He did not care, and would not see. And, as we see all this, the old language springs to our lips. O God of vengeance shew Thyself! Let there be a pit digged up for the ungodly ; let the thing end !

It is all quite real to-day ; and what are we to say to it, what are we to do? Simply use the natural horror that is in the hearts of all of us at the objective wrong, and turn it against ourselves ; vitalise with that horror the judgment that we pass on ourselves and on the subjective subtleties which confuse us.

What strangely disguised motives build up our life! They are so insinuating, so self-excusing, so natural, so hidden! Yes, but these do it ; these make London what it is to-day. They are motives that you can so easily pass over, so easily forget. Ignorance, just ignorance for instance, that is enough ; it is ignorance that is doing it. Ignorance murders the babies ; kills the women ; treads under the weak—sheer, unmitigated ignorance on the part of thousands and thousands of people, who *choose* to live in ignorance—that is all. A little moral laziness, the refusal to face facts, that is quite enough. A touch of indifference, a sense of boredom ; we have been told about these horrors so often ; we are tired of it all. That is quite enough to make you powerless for good, and to leave you guilty of the murders that are done. A little carelessness ; a little forgetfulness ; a slack habit, which is not only your habit, but the habit of those with whom you live ; strong vested interest which hold us in ; all these things have their effect. There is all the accumulated weight of “low tone” about these things of cheap judgments ; the accumulated force of a bad spirit behind us, and in us, and about us ; these are quite enough to

create all the sorrow and misery of our streets to-day. There are the sins against good citizenship, sins against the public welfare.

Well, we are learning at last the wickedness of such sins, and their awful results. We are really plundering people, are we? We are really murdering people, are we? We are really treading under those who are weak, are we? and riding roughshod over the widow and the stranger? and all through a little slackness of mind! We are not in earnest about the remedies; we dread them, because they are so troublesome and perilous. As if any great wrongs could be remedied, except by action, that was troublesome and perilous! And each of us contributes just a little something, so small, so unnoticed, to the dead weight of indifference; and these contributions are swept up into the rest. And you say, Oh, it is all so vague and intangible, how can it be so wicked? Yet it is just because it *is* so vague and intangible that it *is* so wicked.

If only on this Ash Wednesday we could revive the sense of vengeance, and recover the conscience of the prophets, and look out and see wickedness as it is, so strong and powerful, and not be afraid to lift up our voice and call down vengeance, even though the vengeance may fall on us! To call down vengeance on this social idleness, this social indifference, this habit of slothful ease with which we have excused time after time — our acquiescence in old habits, our carelessness of what is going on.

Oh down, down upon them, let the 'Divine vengeance fall! We will pray that to-day, we will invoke the wrath of God upon these things! Why have I been so blind

Churchmanship and Labour. §•

and so forgetful, saying again and again, "Tush, the Lord will not see?"

"O Lord God, to Whom vengeance belongeth, shew Thyself! Arise, Thou Judge of the world, and reward the proud after their deservings!"

Who will rise up? who will lift up his hand to heaven to-day, and swear that he will stand against wickedness? That he is going to pronounce a verdict, and that he will stand by it? Who will rise up with me against the wicked? Who will take my part against the evil-doers? Who will take my part, my part against myself, who *am* the evil-doer? Who will look out into the world and not be afraid to call upon God to come, and to come to-day? Who will stand for the judgment of God at any cost, or at any risk of what he finds in his own soul!

Sermon II.

“MISERICORDIAM ET JUDICIUM.”

BY THE REV. CANON H. SCOTT HOLLAND, M.A., D.D.

PSALM ci.

WE tried to speak yesterday of all the vast horror outside, so that we lifted our souls in protest and in anger against the wickedness which is there in the world at large. We do from our hearts loathe, and can denounce with reality and justice, the great woe of the world. And we tried to bring that woe of the world into pressure on our own lives, recognising there this strange truth, that out of so much good that there is in the world so much evil emerges. There is the world, so vile, so hard, so cruel; and yet every individual you meet is so nice, and so good! You are surprised time after time at this, and when at last you think you really have come across a wicked man, how good he is after all! and there is so much good everywhere, such good intentions, so little desire to be base, and vile, and hard. And yet there it is; there is the result emerging and exhibiting itself before our eyes. There, somehow, through some cause or other, it is; and we must be the cause. We have produced it. These streets of London!

we cannot disown them as our own ; and all the savagery of London, we somehow have done it !

So we are turned back on ourselves, and we bring the pressure of that evil on our own lives, and say : Well, I will try what I can do ; I will go a little more thoroughly into my life ; I see that there are many motives there which seem to me fairly innocent, and not so bad, and yet which somehow go to the making up of this vast evil. I see how much I have passed over in mere forgetfulness, sloth and timidity, and have declined to look into. I will now go into my life. I will be a little stricter with myself, a little more austere ; and this Lent I will try harder to do this. I am determined to battle with myself and see what I can find out, and what I can do.

And it is in this spirit of thoroughness, in this desire to be austere, that I have read you this Psalm.

Here is a man who is going to be in earnest ; his song, he says, is going to be of "mercy and judgment." He wants and prays for this one thing, "understanding in the way of Godliness." He sees the wrong, and he says that if only he understands what it is that is wrong, he will put it right ; he wants only "understanding." Tell me what is wrong, he cries, show me what to do, and I will do it. "O let me have understanding." There is a genuine desire here. He is going to be so much in earnest ; if only God will show him, if only the light will come !

He therefore proposes first to walk in his house with an absolutely perfect heart. He is ready to say, "I will take no wicked thing in hand ; I hate the sin of unfaithfulness ; there shall no such cleave unto me. A froward heart shall depart from me : I will not touch or know a wicked person. I will cut myself right off from him ; whoso privily slandereth his

neighbour, him will I destroy. As for me, my eyes shall be fixed upon the faithful in the land, those that are wholly good and true. I will have no servants in my house but those who are godly; I will move and walk simply in an atmosphere of good people and things. There shall no deceitful person dwell in my house; while as for a man that tells lies, out he goes, ‘he shall not tarry in my sight’ for one moment! Then I will go out into the world, and I will soon destroy all the wicked doers. If I have made my own house so strong and pure, and have banished all that is evil, what a force that will be in the world! The ungodly will soon be utterly destroyed.”

So he says. But there is the old difficulty again. He seems to see his way so clearly, this man, he seems to know so well how it can be done. There is the man who tells lies. Well, but in our day, how is he going to be defined; how are you going to mark him down? Our difficulty is this, that we do not know who are the liars, who is the deceitful and who the self-deceived. How are we to know? that is our puzzle. There is the world all about us, and it is full of lies. Where are you going to begin, and, when you have begun, how are you going to end? A man says, “I am a business man, I live in a swarm of lies, they are round me night and day like flies—I rub shoulders with people who tell lies, and who must do it; what is the good of talking to me like this? Lies are all round us, in our politics, in our business, our profession, and it is no use to declare that they shall not tarry in our sight.”

Well, it is no good, of course, in that sense; but what is the real message which this pure, child-like soul has to give us? He thinks he is going to do it straight off, and that cannot be done. But he has the truth, and what is it?

This : the absolute sinlessness of human nature. He sees in the law of God's truth that the only true man, the only natural man is the man in whom sin is not. That is all. He proposes to live the life of a *man*, the true life that he sees in the law of God, in the way of understanding, to be the real natural life that he longs to live. If he could live that life, if he were free to put out his true manhood as it is in God's sight, then it would be a self that would not touch a lie, but would live absolutely free from sin. That is the true man, the natural man.

And we here, to-day, may be encouraged perhaps by the child-like faith of this soul, so confident long ago, and try to revive our own confidence in that creed which seems so impossible.

Man is made good, wholly good. There is nothing in his manhood which can be bad. Everything that is bad in him is a sin against his manhood, is something taken from outside of his manhood, which ought not to be there, which ought not to be inside him in any way whatever. There ought to be no poison or fever in his blood ; there ought to be no lust in his love ; no lies in his soul ; there should be no wrong there at all. The true self, the inner self, the man as he was made, there behind all his sin, as he is in God's sight, in God's great faith in what a man can be, in Jesus Christ—that man is perfectly pure, perfectly sound, perfectly good ; and there is no instinct or impulse in him which makes for wrong or which ought not to be there. Everything which is wrong there is an alien thing, an unnatural thing ; and, being there, it has destroyed something which is natural ; it is not his own. It is a false self which sins ; the man himself, as made by God, in His image, is utterly and wholly good ; and the conscience of humanity is all made so as to be good ;

and all of him, body, soul, and spirit, from the summit of his intellectual life down to the very lowest desires of his flesh, is designed to be good.

That is what we have to believe, and to assert. That is the ground-faith of the whole Bible from end to end. That is the ground of the gospel of Jesus Christ; and you cannot understand the first chapter of Genesis, or one single word of the gospel of our Lord unless you have grasped it. All that now, in man, denies or traverses this primal verity, is due to what we Christians call "a Fall," that is, a lapse from the true level, a betrayal of man's real nature.

If only we could assert that; if only we could live in the power of that creed; if only we could make a great act of faith in it; and deny all the falsities and treacheries which are swarming round us in London to-day!

You know them all so well. They say, man is a mixture, he is neither wholly good, nor wholly bad. Everyone is saying that; every word we hear about the streets is a rehearsal of that. All the papers suppose it, everybody assumes it. Man is mixed, they say, we do not say he is all bad; the drama of his life is that there is always the mixture of good and evil in it; and it is this which makes him so interesting. Our novels are founded on this; our plays are written to bring this out, and to show that this is the natural man. We will try and draw out what is good, they say, but in drawing the good out you are leaving something behind; you must drop a little of his human nature; he won't be quite his natural self.

There is something in sin, they say, which belongs to his growth, and which cannot be developed without it. The experiences of sin are essential to his victory. If you can conceive a man who was shut up (as this Psalmist proposed

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to be shut up) in goodness, there would be so much of life outside which he would never have touched. Sin is there, and you cannot pass it over without loss to the man's growth.

We all know these arguments—arguments which say that sin, in some sense, belongs to man's development, his true self, and that good is only part of his nature, the best and highest part if you will, but still only part.

Well, that is the lie of lies, according to Jesus Christ and the Bible. That is the lie of lies against which we exist to protest. There is nothing in man, we say again, no experience possible which is a true experience for a man, which ought not to be good. All evil experiences are experiences against his nature; they are unnatural for him, false to his own inner being. He may learn through them; something good may come out of them; God works through bad; for there is nothing He will not do for us, and if there is bad in us, He will work even through that; and if we sin He will use even that for our development and growth. But because we may develop through evil, we may not, therefore, say that without the evil we could not have developed. God has turned our sin into an instrument of development, no doubt; but sin was not necessary to our growth. No, in ourselves we should be wholly good, wholly pure, and wholly true; and all this mixed life is a life which man is living below his true level.

Life below our true level!

That is, I suppose, what we mean by "the world." It is hard to define it exactly. But, in using the same, we are thinking of all the ordinary experience that we have

of what man actually is. And man, as he is known to us, as we see him, is living below his true level. As so living, he makes "the world" what it is. But think what "the world" would be, what "the world" might be, if a man were himself! We have never seen such a world; for we live in a fallen world; and we ourselves creep along in this nondescript life; we live in the twilight and shades, always half good, and half bad, trying to avoid the worst, yet always expecting to find as much evil as good. So we steer a doubtful and hesitating course, which does not take us quite straight to the pit of Hell; yet never makes without a check for Heaven. Leading such a life as this, we are "fallen"; we are false to ourselves. This life of apology and compromise, is an unnatural life.

We are only true to ourselves when we live another life altogether. I suppose there is not a man in this church but has known, at one time in his life, the truth of which we speak. There have been moments, gleams, flashes, when we have known what it is to be surrendered to the white honour of an absolutely pure desire, have had a sheer joy in what is perfectly good. We have had it in our young days in the face of Nature, shall we say? we have perhaps seen that most glorious sight up there on the Alpine snows, when the sun has risen over the white solitudes, and we have been committed to a great exaltation; or we have watched the great moon rise over the swelling waters of an autumn sea; or the lights and shades chase each other in the laughing winds over English downs; and at these moments it has seemed as if an ecstasy had possessed us, and we have surrendered ourselves to that pure passion of beauty which had no

wrong or evil in it; self had gone, and we were out in the great world of God, a world of glory and beauty and splendour, and our souls were allied with God. We knew then what it was to be what the Psalmist describes.

We have known it again at home. There, where there are all sweet and tender memories around us, we are in an atmosphere of sweetness and purity, and our hearts expand; we are absolutely good, we are at home. And we sing the great song which this Psalm sings. And we think that if only we could always remain like that our life would no longer be a painful or a dismal thing, it would be a song; we should be always singing for sheer joy; if only we could always walk in our house, in our home, with a perfect heart; if only we did not know the sins of unfaithfulness.

Take a man who is in love. Well, he may sneer at it afterwards, perhaps, but for a moment he, too, knew what it was to be willing to pour out his whole life, to surrender himself altogether to a good impulse, just in the service of her whom he adores. Such love was perfectly good, perfectly holy, without a spot of evil in it.

Or look again at that mother and father bending over the cradle of that little life, and feeling that there is nothing on earth they would not do for it, even though in after years that child may repay all that devotion with cursing. Still there is love, there is tenderness, there is truth and goodness, going out in sheer good impulse.

In moments such as these, we have the revelation, the vision that man is good, that he is most alive when he is good, and most rich and full in his life when he is perfectly good, when there is not a tinge of deceit or evil about him; then he is a man.

Our Lord stood on this earth, and preached the Sermon on the Mount just to announce this very thing to us. Do you want to be real? He asked; do you want to be wholly yourselves, and wholly alive? I will tell you how. You must be absolutely good; you must expel every bit of evil. A man must not look on a woman to lust after her; your heart must not send up so much as a note of anger against your brother; that is the true life, and I am here to show it to you. A true man is wholly, body and soul, good.

There is no experience of human nature which is not our Lord's. And yet He is good, and yet He is wholly free from sin. By virtue of His sinlessness, He covers and embraces all the full integrity of manhood.

And this life is not to be a starved life. Our Lord tells us that if only we will surrender ourselves to these good motives, far from our life being a starved one, the whole wealth of the world will be showered upon it, and we shall be as the lilies of the field, which have more of beauty and glory than all the glories of Solomon. That is the life which comes from an austere denial of evil; it is a life of sheer unmitigated joy.

Well, now! What are we to do? First of all we have to declare our creed. We have to lift up this belief in goodness, and defy the world and its facts; and assert and reassert this truth in the face of Jesus Christ, for He stands there as our pledge that it is true. We could not possibly believe it without Him; looking into our own lives we could not believe it for a single moment. But we turn our eyes to Him and we say, "There is the Man, that is the true Man, that is Humanity as it ought to be; that is the fulness and richness of human nature;

it is all there in Jesus Christ; I must confess that; and He is perfectly good."

Let us hold that creed and cling to it with a power that comes from the memory of those moments of which I have spoken. At times we have seen and known in a flash that it is true; it has been true for us; and what has been true in those moments may be true altogether hereafter, may be true again here. We know that if we could only expand that one moment when we saw it so clearly, life would be all different. That will come hereafter; and meanwhile we will live in the faith of those moments and gleams till we come to that hereafter, when every evil will have gone, when we shall indeed hate the sins of unfaithfulness, when we shall be ourselves.

And just now, just at this moment, this Lent, is there not that old sin which has been in me so long, with which I have compromised, just keeping it under, seeing how near I can shave my way along by the edge of it? Is it not there always maiming me, and which I know *need* not be there; which by the grace of Jesus Christ I could be free from, and cast it out altogether? I see that it could go, I could leave it behind instead of merely carrying on a truce and alliance with it. Why should it not be purged out of my being? Why should I not be free, now this Lent? If only I would be true, just there, in that one point where I can see that it is possible! I have prayed for understanding, and it has been given to me, I see what to do there; why should I not act on it? So there might be one spot, at least, in which I should know the joy of living in the freedom of God; then I should know what

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it was to sing of “mercy and judgment;” then I should know what it might be to have my whole life a song going up into the music of heaven. I should know the song sung out of the pure and perfect heart, the song sung by a body that has lost all evil passion, the song sung by the spirit that knows no shadow of deceit, but lives before God in joy and health and gladness!

Sermon III.

DOMINE EXAUDI."

BY THE REV. CANON H. SCOTT HOLLAND, M.A., D.D.

PSALM cii.

E have tried to feel the pressure of the great wrong of the world, to which we saw that we contributed so much that was unsuspected, through such secret channels, building up the great wrong which we denounce and loathe.

And then we thought we might fling aside all which hindered us, and might go out into the battle, and destroy the ungodly ; that we might rally ourselves in the power of the great vision of that sinless humanity which is ours, which was ours, and which is restored to us through Jesus Christ. There is our true nature, we said, there is our true life, let us live in that.

We have seen the vision here and again ; and there stands the Lord ; and when we see no vision at all He is our pledge still that it is true ; that is the standard by which alone we may judge the things of earth, the standard of the stainless man ; and there He stands before

us defying all the facts of daily experience, asserting still that God created man "very good," good throughout, body, soul, and spirit. And still, through that stainless Flesh which we may take, and that Blood which we may drink, still through the power of Jesus Christ, we may be regenerated and renewed, and may live as conquerors going out to this great victory of good, to destroy all the ungodly that are in the land !

And to-day, how about this song of victory ? We were to make our life one song of mercy and judgment, going up in glory and splendour to God's ears. It dies down, I think, into a sort of low wail, such as I have read in this Psalm.

For, though we may have seen the vision, and though we may have dared to say, "Here am I, send me;" though we have felt the glory that might be ours ; yet when we sally out to destroy the ungodly, when we give ourselves to this cause, we become aware of the weakness in ourselves. No song of victory is in our lives, no great shout of praise ; the rare moments that come and go, showing us the vision only leave us more depressed, and more disheartened than before.

What is it ? There is something wrong ; there is something that paralyzes us ; something that holds us back ; something which puts a quiver into the voice as of sobbing. What is it ? The stroke of the great guilt of the world is on us, and in us ; we, too, are smitten, we are ashamed ; we are as those who are under some evil sickness ; we dare not fling ourselves out in this glad procession that goes out to slay the ungodly ; we dare not take that language on our lips at all. Something is wrong ; something is broken ; there is a string gone within us ; there is

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impotence, blindness, and we cannot see. What we saw for a moment has gone, and the clouds are thick on us again. There is irresolution in the soul, something is wrong.

“Hear my prayer, O Lord, and let my cry come unto Thee.”

“My heart is smitten down and withered like grass, so that I forget to eat my bread.”

“I have eaten ashes as it were bread, and mingled my drink with weeping.”

“And that because of Thine indignation and wrath.”

It is the old cry of penitence, the old voice of contrition. We fancied it to be gone; but lo! it is still ours. It is on our lips, and it breaks out again as we face our shame; and that is the cry which shall go up from our hearts to day.

Yet why is it that the cry of penitence, that the language of contrition, are so far from men to-day, so remote, so distant? In the roar and rush of the City how difficult it is to pick up this old language of contrition, and to send out those bitter cries.

Penitence? Penitence? What does it all mean?

Sir Oliver Lodge says that the strong man of to-day does not think much about his sins; he flings them behind him and goes straight forward. He deems it better not to think of what has been bad.

And yet here it is; and here are the cries; and they fill the Bible from end to end, and there must be something real in them. Why are they not ours? Why cannot we say them more sincerely and truly? Why is it?

First, I suppose, it is because this vision of which we have spoken, this vision of a stainless humanity, is always

more blurred than we think. Of course, until we have seen that vision we shall have no penitence at all. Until we have really measured man by the light of that vision we can have no shame at all. Only in the light of the vision is penitence possible. It was only when Isaiah saw the glory of the Lord fill the house, and heard the cry of the Seraphim and Cherubim, only then when the door-posts of the house were shaking; only then when he saw the Lord high and lifted up; did he break out, "O woe is me! for I am a man of unclean lips . . . for mine eyes have seen the Lord of Hosts." We must see the vision first, or we shall not know at all what penitence is. Penitence is the condition of a man who measures himself in the light of the vision of the standard of Jesus Christ; then alone does he know to what depths he has fallen.

And we cannot see this vision in its reality; it is all blurred, while here; and so soon gone. Do we at all measure the amount of demoralisation in ourselves? Do we not go about in mere easy acquiescence at the state of things as it is? As we have said, man is living below himself; the world embodies and expresses an unnatural condition; it is living in a state below the level at which it was made to be; always producing an experience which ought to be alien to it; which does not belong to its true self. Yet we live in it, we all do. We must be rubbing shoulders with it day by day; and by the mere pressure of force and experience we have to settle down to it, to acquiesce in it. We do not expect anything else. We may keep ourselves free by the mercy of God from the grosser sins, but we tolerate them. We know that they are there; they give us no shock of surprise when we see them. We have long ceased to be startled at

them. When we walk down Ludgate Hill or along Piccadilly in the evening, at night, we push our way through as quickly as possible, that is all. Of course it is there, and we know it. There is the great world of drink all about us; we keep away from it, but it is part of the habit of men; and our standards and our measures all settle down to the level at which men so live, here in this great city of ours. Our industries are eaten up by lies, and utterly demoralised. Well, there it is; and we may keep ourselves free from the worst of it, and keep our own path fairly clean; but nevertheless there we are in the thick of it; we expect it; we assume it; it is part of the ordinary conditions under which we live. And therefore our life slowly sinks without our knowing it; we have dropped at last to the level at which the mass of men are living; our standards are theirs, and their standards are ours. We take men and facts as we find them; and our measures at last are the measures of the unnatural, sinning man; of man as he is to-day. The vision has gone; and there is nothing, we say, particularly wrong; but we ourselves are demoralised, and our tone is lowered more than we know; we are diseased and degraded; our whole life is stricken with a sort of malaria. We are living, as it were, in a vast hospital with men out of health; we ourselves are out of health as they are; we are living as they, and the smell of the hospital is over us. We are not in the health and strength which are normal; and when the vision comes to us and speaks to us of what man might be, of what man is in Jesus Christ, we are as those who are lying on sick beds or couches and are suddenly told to get up and

run out and play in the sunshine. How can we? We cannot, we are below ourselves, we have gone down; for after all we live in that solidarity of human nature; all men have sunk, and we have sunk with them; and our conscience is lowered, and our life degraded; we are down with the sickness, the plague is upon us; we are living in a malarial air, and how are we to know how far we have sunk? How are we to apply the measure by which we can know our condition? As we are, we have nothing by which to measure ourselves.

Plato has spoken of our life here on earth as though it were the life of frogs under the water, under the sea, with fishy things, which imagine the water is the upper air. They have always lived down there at the bottom in the mud; and as they see the dim motion working its way down through the sodden water, they say, "this is the air." It is the only standard they have ever had; and they think it is really the living air. And when they see that dim, round, yellow ball which is faintly making its influence felt through those green, stagnant pools, they say, "That is the sun"—and they have never seen anything more than that. What would it be if they were to come up out of the water, and see the real sun in the heavens, and feel the fragrant air and the winds laughing over the fields? Oh then they would know what life meant!

It is the same with us. We have lived under the sodden waters; and the vision that we imagined we saw was really no vision at all; it was only a blurred reflection down there where we live. That is our life, and therefore there can be no penitence, and no contrition; for we have long ceased to expect anything other than what is.

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And then again, there comes that great word to explain our condition; a Christian word, and yet a word which has gone so far off from us all—the Fall.

It makes all the difference whether you think of this state of things as a condition out of which we are emerging and rising by a natural process of development inherent in us, or as a condition into which we have sunk from another nature which we have lost. Sir Oliver Lodge says, “Don’t think of your sins, don’t bother about them, move forward, think of man as going up; he is travelling upwards, and the sins and wretchedness which have been there, are incidents of what is behind you; leave them there; move on, move on!” This is so nice, and so pleasant. But suppose these sins are not merely the records of a past which we are leaving behind, but signals of a disease which is there; signals of a state into which we have fallen. Suppose that they are signals to show us how far we have fallen below the level at which we should be living. How shall we leave them behind then? For if they are the signals of a disease, if they are proof and evidence of a condition to which we have sunk, then we have got to recover. We have got to go through a cure; there is a process before us. There are bitter drugs; perhaps the sharp knife, an operation may be necessary. We have got to get back into health; and there must be treatment, and effort, and pain perhaps, before we recover our true state.

If sin be a signal of disease, then at once we know where we are when we come to penitence. We have got to move up and back again to our true state

through a process which is painful and bitter and hard enough, and very slow, and very miserable, and often very weary. And that is what is meant by contrition and penitence and all the discipline put before us in these great Psalms.

And then we come to that other great word, Pain. We look out and we see the world sinning ; yes sinning, but it is also in pain. But that pain may be the very road by which we are travelling back to God. We see a new light in pain, for the Cross has taken it up with all its wretchedness, and has turned it into penitence. Pain is the remedy ; the knife is in ; the bitter effort is being made ; pain is the only remedy for all the misery of the world. And we will take it on ourselves and pass into it. Man is the great sinner. Man is, too, the great penitent. A true Man came here and took into Himself all this life of pain. He opened His Body to the wounds of the nails and the spear ; He laid Himself down under the great tribulation. Here is the true Man, the perfect Penitent for ever and for ever, Jesus Christ. It is the image of Jesus Christ which is the pledge to us of the truth of our sinless humanity, and it is the image of One hanging upon the Cross. "My God, My God, why hast Thou forsaken Me?" It is a cry of pain and penitence which goes up from His worn desolate soul. "O God," He is saying for us, "have mercy upon them." Here is the offering which God will accept—the broken and contrite heart. Such is the only way in which a man will lift himself out of the degradation into which he has sunk.

And we must travel this road. We had thought that we were going to fling ourselves out in some great glorious procession, and we find ourselves instead with Christ, and Christ hangs there ! Yes, we too must suffer, for only through

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suffering will holiness be recaptured ; that is why we ask you to take these words of the Psalmist on your lips.

We watch this suffering life of man, and the very depth of the woe is in some sense a comfort, for it shows how much God is doing.

And we here, in our little day, what shall we say and do ? We look for no vision of light and glory ; we dare not think that we shall see here before our eyes the sinless humanity. No. That is far away ahead. Enormous ages of sin and wrong lie behind us, and therefore there is a long, long work of remedy and recovery and restoration through pain and infinite sorrow before us. But the work is being done ; Christ has taken it on Himself, and therefore we will not ask to see the vision accomplished. We shall be sure that long after we are dead the work will still be going on, and that some day there will be here, on this earth, a better England, and a purer London. These green fields of ours shall be filled with happy folk, and the streets and lanes of this City shall be crowded with girls and boys at play, and people will move about in sweet and ordered fellowship ; there will be gladness and joy, and all the air will be filled with song, and the sound of merry bells. Yes, it will all be. God is pledged to it ; Christ is working it ; it will come.

But now, for us ? Enough if we can in some small measure take our part in that pain, in that sorrow and contrition. Enough for us to suffer now, to bow under the great yoke, to bear a little of the austere discipline of the Cross. For then we are part and parcel of that great penitence which goes up century after century from the heart of man ; we are included then in the sufferings of Jesus Christ the Eternal Penitent, Who for ever dies, and lives again. Enough for us if just in our day we have done

something to kill a little of the sin in us ; enough for us if we can endure, and hope, and believe, and trust, and rely on this that God is sure.

We shall learn then where we stand, how low down we are. We shall see the vision of Isaiah, and through the light of that vision we shall learn to say, “Woe is me ! I know it now, I am a man of unclean lips, for mine eyes have seen the King, the Lord of Hosts.” I should not have known myself if I had not seen the King ; the very sight of my sin, the very knowledge of my unclean lips is a proof that God has been near me, that He was there. I have seen the King, the Lord of Hosts ; I could not have known my sin but in the light of the vision ; and therefore every new knowledge I gain of my sin is a new proof to me that God has been very near, that the doorposts have shaken with His coming, that the cries of the Seraphim and Cherubim have been very close. The lower I go in my knowledge of myself, the higher I rise in my confidence in God.

And this penitence, and this contrition goes up as a great offering before God, and has a claim upon Him ; and I know that I shall be revived and restored, that even now the Angel of the Lord is flying from the Altar, and has touched my lips with the live coal, and they are clean ! Therefore it is that at last I can do something to serve the Lord ; therefore it is that when He asks, “Who shall I send ?” we can dare to answer, “Here am I, send me !”

Sermon IV.

THE CHURCH VERSUS INDIVIDUALISM.

BY GEORGE W. E. RUSSELL, M.A., LL.D.,

Lay-Reader in the Diocese of Southwark.

HE motto for this series of addresses will be found in the saying familiar to all of us in a hundred forms: "Am I my brother's keeper?" I say, familiar in a hundred forms, for this saying, which was uttered by the first murderer in extenuation of his crime, has passed into the common language of mankind; it turns up perpetually in literature, in conversation, and in journalism. "Am I my brother's keeper?" Words to that effect, are constantly on men's lips. And the object of these addresses is to remind us that each is in a very real and true sense his brother's keeper. During these next few days I shall try to bring before your minds two or three very small and humble, but I hope practical, ways of realizing the obligation which is imposed upon us.

And if in these addresses I speak more of politics than is usual in a consecrated building, I would plead in extenuation that I am not talking of politics in any controversial or party sense, but of Politics in that larger and higher sense of the

word, which concerns the “polis” or “state”—the social interests of the community to which we belong.

Queen Victoria’s reign, glorious in many respects as it was, reached in its earlier and middle part the high-water-mark of pure Individualism. Philosophy and politics all tended in one direction; literature and journalism were honeycombed with the same thought. And this doctrine of Individualism took its rise mainly from the great Manchester school, whose ideas dominated the thought of the early and middle part of Queen Victoria’s reign. Undoubtedly that school produced some great leaders of thought and action; and their chief work was to set every man and woman free to work out his or her own vocation as God would have them work it out, without let or hindrance. And so far it was good. So far we have every reason to be thankful for those who secured our civil and individual freedom.

But before very long the doctrine of Individualism was played out, for it rested on some absolutely false assumptions. One of these was that every man and woman, even every child, was capable of finding his or her own level in the world, of working out his or her own salvation, without the assistance of anyone from outside. Another was that universal selfishness could do the work of universal love. The utilitarian creed was, in effect, if not in actual words, “Every man for himself, and the Devil take the hindmost.” It was the gospel of the Survival of the Fittest, which is the scientific expression of the same thought.

Presently (but not until Individualism had enjoyed a long and disastrous reign), men began to rebel against the intolerable pressure of Labour which was produced by this gospel of unrestricted competition. The conscience of mankind revolted against the doctrine that every man must think of

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himself, and of himself alone. This revolt found expression in the Chartist movement of 1848 ; it was expressed by Charles Kingsley, and the Christian Socialists, as well as by the secular Chartists of the time. They taught that Political Reform is related to Social Reform merely as the means to the end, and that the end is the creation of better moral and material surroundings for those who cannot help themselves. It took shape in Trades Unions, and in Co-operation. By these and many other forms mankind began to express its disapprobation of a system which cultivated individual interests, and then trusted the social interests and well-being of the world to luck or chance.

During the last twenty or thirty years there has been a renewed revolt against that teaching in Christian and religious circles. The sense that Social Reform should be an object of paramount importance to Christians, has spread widely in the Church. The existence of the Christian Social Union alone is a witness to that conviction. We feel the obligation to do something to make the load of life more tolerable to our fellow-Christians. Socialism, Social Democracy, and even Communism, I suppose, were attempts to realize the same great ideal.

~~Now~~ the instinct of social work, the idea of self-sacrifice for the many, of united effort for the common cause which is the good of all, is perfectly satisfied by the conception of the Holy Catholic Church. Of course I know that to many the Church has come to mean simply an institution for the spiritual advantage chiefly of the wealthier classes ; but that, surely, is a grotesque parody of the Church, which in its fulness and glory means nothing else than a spiritual society founded by our Lord Himself, to be His Kingdom on earth. The Church is a great Mutual Benefit Society, the

greatest which has ever existed among men, and the salvation which the Church offers us is no selfish or solitary thing. It might have pleased God to save us simply as individuals; instead it has pleased Him to save us in and through the Church; we are saved as "members of a body," here and hereafter.

C And if we realize what is involved in being members of the Holy Catholic Church, we cannot rest until we are doing something, however little it may be, towards making this mutual helpfulness a more real thing than it was before. The Bible comes to us with lessons tending in this direction on every page. We are "Members one of another;" "Let him that loveth God, love his brother also;" "Thou shalt love thy neighbour as thyself;" "Bear ye one another's burdens, and so fulfil the law of Christ." S. John the Divine, the loved disciple, who lay on our Lord's bosom at the Last Supper, and who was the deepest theologian of the early Church, is the strongest and clearest of all the inspired writers on this great lesson of mutual love and social service. He makes it a test: "By this we know that we have passed out of death into life." Why? How? Not because we have accepted the Christian Creed, not even by participation in the Sacraments, but "because we love the brethren."

The Church then, in its Ideal, is a great Union for the purpose of helping the world onward, and making it a better place—that is the Ideal. But how different is the Reality!

C Every year we live I think we must see more clearly that the social idea of the Church is really the truest; that it makes just the difference between being saved as units and individuals, and being saved as Church-people.

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We are members of a body, bound to one another by mutual obligations. This ideal, when it first flashes into our minds, seems to open up quite a new view of life ; to colour and glorify all human existence. In the Bidding Prayer which we have just prayed, we pray for the whole human race, and although as we know the whole human race is not yet included in the Church, yet for the whole human race the Church holds a commission and charge from her Lord. The Church is not the Church of any nation, race, place, or state. Her Divine Master intended that she should be co-extensive with humanity. And everyone of us may do something towards turning that Ideal into Reality.

But our practice falls painfully short of what it ought to be and might be. Some of us have shaken off the fetters of Individualism. We have accepted, with our lips, at least, this much more glorious creed of mutual service and co-operation ; but how little there really is of social life even in the best organized Parish Church ! I know, of course, quite well, that things are much better than they were twenty years ago, and that is due in great measure to the labours and teaching of the men who founded the Christian Social Union, but even so it falls very, very far short of what it ought to be.

When we call ourselves Churchmen, we think first and foremost of our citizenship of the Kingdom of Christ ; but for everyone of us that Kingdom is represented on a small scale by the particular Church to which we belong, in which we worship, at whose altar we receive the Most Holy Sacrament. And that is the place, the sphere, in which we should carry out, though on a small scale, the great principles of mutual co-operation and sympathy.

But very few of us consider that the fact of being fellow-communicants creates any real demand on our sympathy or help. Most of us worship year after year in a church, seeing the same faces round us, kneeling next to us at the altar, and yet go out into the world and treat them as strangers.

Again and again complaint has reached me from young men who have come up to London to seek their fortunes ; they have left home and friends and all companionship behind them, and have come up to hard toil in this grasping, grinding city. They are cut off from all the enjoyments and amenities of a young man's natural life ; and the Church is just the place where they might find what they need. The Church might supply a young man with these natural enjoyments, all the more delightful because they would be pure and good. But *does* the Church ? That is the point. Again and again it has been said to me, "I have found such and such a church ; I like the preaching and the ritual ; I make my Communions there ; but I don't know anybody. Nobody has taken me up. Nobody has shown me any help ; nobody has said anything to me ; nobody is interested in me."

Well, there is a way in which everyone of us could do something to realize the social ideal of the Catholic Church. We could stretch out the right hand of fellowship to our brother-worshippers, and do something to break down a little of our national English stiffness and shyness, and enable people to realize what, as a matter of fact they do feel in their hearts—the bond which unites all those who meet together in the mystical Body of Christ. Very different would be the aspect of the world if we all did that.

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I shall try during the next few days to bring out other aspects of this truth; to represent the Church as an "Army" embattled against evil; the Church as a "Family" united in mutual love and service, and the Church in its relation to Citizenship.

These thoughts may teach us something of habitual self-discipline and unselfishness, and may inspire us with a real desire to help others who need it; they may teach us the way of sacrifice which, after all, is the way of the Holy Cross; they may help us to attain to a more perfect realization of that love and brotherhood which is the ideal of the Church on earth.

And as we reflect on the great victories for Righteousness and Mercy which the Church has won in the long battle-line of history, and then compare them with the spectacle all around us of Christian congregations which have fallen so far below the ideal, and feeble efforts made for human good, and indifference to human wretchedness, then we may bethink ourselves, not unprofitably in this time of special self-examination, whether after all the fault may be, not in the Church itself, but in us who compose it.

Truly said Charles Kingsley, a man who sympathized, if ever man did, with the social and religious questionings of his day :—

"Wake again, Teutonic father-ages,
Speak again, beloved Primæval Creeds ;
Flash ancestral spirit from your pages—
Wake the drowsy age to noble deeds.

"Tell us how, of old, our Saintly Mothers
Schooled themselves by vigil, fast, and prayer ;
Learn'd to love, as Jesus loved before them,
While they bore the Cross which poor men bear.

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“Tell us how our stout crusading fathers
Fought and won for God, and not for gold ;
Let their love, their faith, their boyish daring,
Distance-mellowed, gild the days of old.

“Ye, who built the churches where we worship,
Ye, who framed the laws by which we move ;
Fathers, long belied and long forgotten,
Oh ! forgive the children of your love.”

Sermon V.

THE CHURCH A BROTHERHOOD.

BY GEORGE W. E. RUSSELL, M.A., LL.D.,

Lay-Reader in the Diocese of Southwark.

YESTERDAY I was speaking of the Church in its widest sense as opposed to the idea of Individualism; and I was endeavouring to show how the idea of a Catholic Church satisfies an instinct, which I for my part believe to be a root-instinct in all human nature, and which at any rate is very markedly seen in these latter days in England; an instinct expressing itself in all manner of different modes, but teaching always the same lesson, urging on the conscience of mankind that old truth that no man lives or dies to himself, but that all mankind are brothers. Brothers, not because they have chosen one another, but because God made them so. We are His sons in the great human family, and we are all bound each to each by the strongest ties of mutual obligation and service.

There are three main images or similitudes under which this idea of the social life of the Church is presented in the New Testament.

It is presented most often—as I was trying to present it yesterday—under the image of “members,” or limbs of one body. We are “members one of another”—we are the limbs of the same body, because we are all members of Him Who is the Head of the Body, our adorable Lord and Master Jesus Christ. With His glorified nature we are united through the Sacraments, the revealed points of contact between His nature and ours. That is the most frequent of all the ways in which the social idea of the Church is presented in the New Testament.

Then there is the idea of the Church as a Family or Brotherhood; and again that of an Army. We are the soldiers of Christ. He is the “Great Captain of our salvation”—we are bound to one another by discipline and order as well as affection. That is an idea of very frequent occurrence both in and out of the Bible, and of that idea I propose to speak to-morrow.

To-day I would speak in what is a more endearing thought, that we are all brothers and sisters in one family. The hymn which we have just been singing was chosen with the view of reminding you of these two aspects:—

“One army of the living God
To His command we bow ;”

and

“One family we dwell in Him,
One Church above, beneath.”

Now, the Brotherhood of Christian men and women in the family of God, if it be a truth, has no geographical or racial limitations; it must run all round the world. We owe not merely our flaccid sympathy, but our effective help to those who are in tribulation, anywhere and every-

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where, whether they be the missionaries in China or the Christians in the dominions of the Sultan, or those nearer home in European countries who are persecuted for the cause of Christ by the dominant forces of unbelief. Wherever men are suffering, and more especially where men are suffering for the name of Christ, the sympathy of their brothers and sisters must go out to them. We must recognize them, as S. John would have us recognize them, as our brothers and companions in tribulation, and in the Kingdom and Patience of Jesus Christ.

But we must beware of being satisfied with what I may call "Spiritual cosmopolitanism." If we are to be practical—and Lent, if any season of the year, should help to make our religion practical—we must condescend to bring our thoughts down from the Church at large to smaller areas and local circumstances. It is not much good professing the love of the brethren as a whole unless we are realizing our brotherly obligations to those who are close to us in our ordinary work and in our daily life.

I suppose the ideal would be for each parish to be a sort of microcosm of the Catholic Church—for each parish to be a Christian family, a brotherhood. No doubt the parochial system was an institution which did for a long period, more particularly in country places, help that idea of spiritual patriotism, and enable people to see and feel in a practical way that they were closely united with each other.

But, throughout the Church of England generally, and very certainly in our great towns, the parochial system has broken down, and has been replaced by the congregational system. This being so, we must transfer that microcosm of the Catholic Church from the parish to the

congregation to which we belong. I suppose we all of us consider ourselves more particularly attached to one Church than to any other. The centre is the Altar at which we communicate. Those with whom we communicate ought to be in a very special sense our brothers and sisters in the great family of God.

And on this point I would like to quote the words of a great preacher, the late Dr. Vaughan, to whom in my younger days I owed very much. He said:—

“ What is the meaning of the Church but this, that God would give us in association a strength and a comfort which we cannot find in isolation? He would have us strengthen our brethren, and be in turn strengthened by our brothers, and feel the tie of friendship and of brotherhood. Surely it should be impossible for those who kneel together at Christ’s Holy Table to treat one another henceforward as if it mattered not to one what happened to another, as if it were nothing to one what befell another, or into which of the two eternities he eventually found his way.”

And now for some humble and practical suggestions towards the realization of this ideal in our lives as communicant members of some particular Church.

The first and most obvious of all the ways of realizing our brotherhood is the way of Almsgiving. It has been said over and over again that unless a man’s religion touches his pocket it has not got far down into his nature. And although that is one of the humblest of truths, it is one on which it is not unprofitable to dwell. I know of course the perils which beset the published Subscription List—the miserable sort of emulation, half expressed, but

still quite conscious, which leads a man to put down five pounds where another has put three pounds. It would not be a disadvantage to the higher interests of Christian charity, if public subscription lists were done away altogether. It would be far better if we contributed to the relief of our brothers in the weekly collection made at "The Lord's Service on the Lord's Day." The great advantage in this is that it would root out all ideas of ostentation, and desire for applause. We should each give just what we felt spiritually bound to give. We should be under no obligations to respectability, there would be no conventional inducements to us to give what we did not wish to give. The man who gives quietly at the Holy Communion gives what he wishes to give; his heart is right with God, and he has no fear of man before his eyes.

But the practical question is, "Do we give all that we can afford to give?" Is there anyone of us who can honestly say he gives quite as much for the service of his brothers and sisters in the Christian family as he can afford, having made first of all due provision for his personal necessities and for those dependent on him? After he has provided for all that, does he, out of the margin that remains, give what he possibly can?

Of course I may be answered by someone in the congregation, or by all, that their conscience gives them a favourable verdict in this matter. They know and affirm that they have given all they can possibly afford. If so, I will only say let them at least then not go back from their practice in past years. But for many of us I cannot help thinking it would be possible to go forward. Very often one of the most useful and helpful ways of con-

tributing to the relief of one's brothers, is not merely to give a stated or fixed sum, but resolutely to refuse oneself some definite object on which the mind has been set, and give what that would have cost to the service of someone in need. We may have been thinking about having a little expedition at Easter on the Bank Holiday, or a new suit of clothes, or a new book, all perfectly legitimate things ; but the young man might, I think, do a great deal worse than to say "I will go for a less expensive trip," or "I will do without that suit of clothes till six months later on," and give them the three, five, or ten pounds, whatever the sum may be, to relieve some case of physical or social distress which has come under his own personal observation.

But of course again I may be answered that even after consideration we feel we have given all we can afford out of our limited income, and then I approach my second way of realizing our Christian brotherhood.

There is one treasure of which we have so much that we cannot possibly exhaust it, most of us indeed hardly try to spend it at all, our treasure of Sympathy.

Nobody who has not tried it would believe the miracles which sympathy works, or its power in softening hard hearts. There is sympathy in sickness—we are all ready with that. But there is one form even of that which we sometimes neglect. I have had a great deal to do with Hospital work, and, depend upon it, there is no more really practical and sensible way of showing one's sympathy with that sickness, which is the common lot of humanity, than to spend a Sunday afternoon in the ward of a hospital, visiting some patient who has no friend in reach. Imagine the case of a young man who has come up from the country

to undergo some operation, and who lies there in the hospital, even if the operation has been successful, out of reach of all the companionship and affection he has been so accustomed to receive. He has no one to talk to, nothing to think about except his own sufferings. To go to a hospital on a visiting afternoon (generally Sunday and one week-day), and to give a few words of encouragement and sympathy, a kindly smile, or even to listen to his woes, is to bring home in a very real way the sense of brotherhood which should unite us.

Then again there is the sympathy which we are most of us all too unwilling to expend—sympathy with those in disgrace. It was a fine eulogium which was passed by a statesman of Queen Victoria's reign upon a leader of society, who was thought by most to be rather worldly. Somebody said of this man, in the presence of the statesman, "He is a man to whom I would go in trouble; I am sure he would help me;" but the statesman himself said, "He is the man I would go to in *disgrace*; I should know he would not turn his back on me." There indeed is a true exemplification of what Christian sympathy may be. When a man has fallen by his own fault, when he has come within the grasp of the law it may be, surely we can do no more Christian thing than to go to such an one and extend to him the right hand of fellowship. We can bid him rise, and to regain his self-respect, say to him, "Yes, you have sinned and fallen, but repentance, contrition, and absolution, can do away the sin; now set to work and regain your place in society; don't lose heart and hope; disgraced you may be, but only for a moment; punished you have been, but that is over; set your face towards the sunrise; be a man again."

But there is yet another way of showing our brotherhood and making it practical. There is the power of example and influence. Every day we live we are, consciously or unconsciously, influencing those with whom we come in contact. We can no more escape from our influence than we can from our shadow. In our work, in our play, our business, our recreation, whatever it may be, we are exercising influence upon our brothers and sisters who surround us. Every moment that we live we are doing something for good or evil to those among whom our lives are cast.

And in order that I may show you I am not imagining impossible things, let me give you a practical illustration of what I mean by reading you a letter, which is a true human document. Anyone who is connected with the University of Cambridge, or anyone who is at all versed in the annals of cricket, will probably remember the name of Cyril Digby Buxton, who played cricket for Cambridge during the years 1883-5. He was a splendid all-round athlete, both at Harrow School and at the University. As a lad his was the purest character; as a man he was as a tower of strength to those who leant on him. His life came to a sudden and sad termination in his twenty-sixth year, and his heart-broken parents, the apple of whose eye he was, could find nothing to comfort them until, among the few papers he had left, they came across this letter, written to him by a school-fellow when both were leaving Harrow at about the age of eighteen or nineteen:—

“I couldn’t bear saying good-bye to you, old chap, the other day, perhaps for so long, but I hope not. You have been the best friend I have ever had Cyril, and the

only one I love as much as my own brother—and even more. I wonder if you noticed any change in me, since we came to know each other. It was from knowing you that I came to see how worthless some fellows are. You were always so unselfish and straightforward in everything ; and you made me feel that I was exactly the contrary, and that you couldn't care for me at all, unless I improved a bit. So you have done me more good than you can imagine, and I am very much obliged to you for it.

"Now, Cyril, please forgive this rot and don't think me a fool or a hypocrite, for I really mean what I say, and I am one of those chaps who cannot keep their feelings to themselves."

Sometimes the obligation of Brotherhood carries us a step further, and it becomes our duty not merely to be content with doing what we can by influence, but to utter the "word in season." "In season," you note, for a word "out of season" will do twenty times more harm than good. But the "word in season" is sometimes a real duty. When we see one whom we know and love slipping down the hill—beginning to take his pleasure on the very edge of the precipice, at the bottom of which lies the abyss of uncleanness—becoming neglectful of his prayers and Communions, careless or profane in speech, then if we are truly brothers the word of warning must be spoken. For my own part I can conceive of no greater happiness than that when I am dead somebody should come and stand over my grave, and say, "There lies the best friend I ever had ; he saw me becoming the victim of a deadly evil ; he warned me of my danger ; and he saved my soul."

And if this sense of Brotherhood really enters into our

hearts and lives, it will make us better neighbours, better citizens, better politicians, better in all the contingencies of life. I turn back to S. John again—S. John whom one is never tired of quoting; he says, “Beloved, now are we the offspring of God” (and therefore brothers of one another), “and not yet is it made clear what we shall be.” But of this we can be pretty sure, that the more we cultivate the spirit of self-sacrifice, self-surrender, sympathy and love for one another, and mutual effort for the common good, the more closely we shall approach even while we are here on earth to the temper and life of the glorified saints in heaven.

I suppose one of the most familiar names among the religious teachers of England, is that of Thomas Arnold, Head Master of Rugby. And as we know from his sermons and biography, and from that incomparable story “Tom Brown’s Schooldays,” the gist of all the preaching and teaching, which, originating with him, has permeated and leavened all Public school life, was the perpetual reminder that we are brothers in Christ and members one of another; that we are bound together by obligations of mutual service. I do not think I could better end than by reading the concluding words of that book which I have called, and think “incomparable”—a book seemingly for boys, but really a book for men though about boys. The last scene of all in that book describes how Tom Brown himself, hearing the news of Dr. Arnold’s sudden death, returns to Rugby, hoping to be in time for the funeral. He finds it over, and the body of his loved master lying buried under the altar in the school-chapel.

“Here let us leave him—where better could we leave him than at the altar, before which he had first caught a glimpse of the glory of his birthright, and felt the drawing

of the bond which links all living souls together in one brotherhood—at the grave beneath the altar of him who had opened his eyes to see that glory, and softened his heart till it could feel that bond?"

"And let us not be hard on him, if at that moment his soul is fuller of the tomb and him who lies there, than of the altar and Him of Whom it speaks. Such stages have to be gone through, I believe, by all young and brave souls, who must win their way through hero-worship, to the worship of Him Who is the King and Lord of heroes. For it is only through our mysterious human relationships—through the love and tenderness and purity of mothers, and sisters, and wives—through the strength and courage and wisdom of fathers, and brothers, and teachers—that we can come to the knowledge of Him, in Whom alone the love, and the tenderness, and the purity, and the strength, and the courage, and the wisdom of all these dwell for ever and ever in perfect fulness."

Sermon VI.

THE CHURCH AN ARMY.

BY GEORGE W. E. RUSSELL, M.A., LL.D.,

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O-DAY we are going to regard the Church under the aspect of an Army. The hymn we have just been singing :—

“A noble army, men and boys,
The matron and the maid,”

was chosen because I wanted to attune the service to that idea from the very first, to bring out the thought of the Holy Catholic Church as an Army, and of our duty as enlisted soldiers in that army.

This is one of the most familiar of all the illustrations by which inspired writers have tried to show us the corporate and social character of the Catholic Church. S. Paul uses military metaphors over and over again. His epistles bristle with them. As Dr. Liddon says, “Here is an Apostle of the Lord Jesus who uses the language of a soldier. He is planning a campaign, nay,

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rather, he is making war. He glows with the fire of a genuine military enthusiasm." Over and over again in his letters we come upon words of exhortation, bracing up the courage of his disciples by reminding them that they are fighting for God. The citadel has to be defended, the enemy's camp has to be attacked, and so on. The writer of the Epistle to the Hebrews, when he is inciting us to loyalty to our Lord, calls Him "the Captain of our salvation." Even the beloved S. John, to whose nature one would have thought all military images, all thoughts of soldiering and bloodshed, were quite foreign, even he in that most divine and beautiful book, the Apocalypse, speaks in the same language, and shows us the armies in heaven following the Lord to battle, "upon white horses, clothed in fine linen, white and clean."

The idea has passed from the inspired writers into all sacred literature. Hymns abound with it; prayers constantly turn on it; it is the commonest phrase in our devotional books. In Holy Baptism, at the very start of our spiritual life, when we are enlisted without our will or knowledge under the blood-stained banner of the Cross, we are pledged to be Christ's "faithful soldiers" as well as His "servants," and to "fight manfully" against His enemies. Even in the Most Holy Sacrament of the Altar, the great bond of brotherhood, the great social Sacrament which unites us more closely than anything else on earth because it unites us to Him Who is our Head—even in this we are not free from the idea of warfare, for the word "sacrament" in its first intention meant nothing else than the Roman soldiers' military oath—the oath of allegiance and obedience—by which he bound himself to go wherever he was ordered, to do

whatever he was told, and to follow his captain to the death.

And so this idea of soldiership—of moving, acting, and fighting under the orders and directions of an absolute Commander, pervades all our religious life.

Turn for a moment from metaphor to actual warfare. However loathsome the idea of war may be, and I hope is, to us all, we cannot follow the history of a campaign without learning the blessings attached to Discipline and Comradeship. They seem to be the two characteristic notes of an Army. And whatever we may think about the justice or the injustice of a particular cause for which men are fighting, we cannot do wrong if we lay to heart these two ideas. The discipline may be directed to a bad end; the comradeship may be comradeship in a bad cause, but nevertheless they are the elements of Strength. The history of every campaign, large or small, ancient or modern, seems to show that.

And we may apply what is true in physical fighting to that spiritual fighting to which we are all pledged. Here in the Church, if only we are loyal and true, we are amenable to a very strict and clear system of discipline. It is quite true that we can shirk it without any penal consequences in this life; whether we can shirk it without penal consequences in the life to come is not so certain. The Army of the Catholic Church has its rules, clear and unmistakable. And no man who has tried to conform his life to these rules of discipline can question that they bring with them a strength which would be lacking if he merely lived his life by the impulses of his own wayward will.

And as to Comradeship, it is unnecessary to enlarge

upon its enormous value. The forces of evil are linked battalions ; they are so closely in touch with one another that if you menace one you immediately find all the other forces of evil arrayed against you. Take, as a homely example, the evil of uncleanness. You attack that, and you find the evil forces of drunkenness arrayed against you ; or conversely, you attempt a raid upon drunkenness ; and those other worse forces rally up to the aid and in the interests of the imperilled industry. All the forces of evil are closely in alliance, and he who attacks one has to fight them all. They are highly organized, they are most systematically drilled ; they are, we believe, directed by an intelligence keener than any earthly intelligence. With such enemies it is no wonder we are beaten back and defeated if we fight as single individual soldiers, as undisciplined volunteers. But there is a strength in Comradeship. There is comfort in knowing that on your right hand and on your left there are friends fighting the same enemy ; that you are not alone, but are fighting with others, definitely and consciously, against the same spiritual enemy.

War may be of two kinds, Defensive and Offensive. Let us speak first of defensive warfare.

Our enemies, those against whom we have to defend ourselves, may be those evil thoughts "which assault and hurt the soul"—temptations, not necessarily from without, but from within, springing out of our fallen nature, and our undisciplined habits of life and thought. There are the strong temptations to sins of the flesh, to intemperance in drink, to dishonesty, either in the way of gambling or betting or commercial speculation, or in that peculiar shade of dishonesty which S. Paul called "eye-service"—the

taking of money for work not perfectly and honestly rendered. I need not multiply instances, but I make my direct appeal to the conscience of any young man who hears me, and would ask such an one whether, when he had not realized his comradeship in the Catholic Church—when he had not realized that he was one of a body—he did not often feel that these temptations were too strong to be successfully resisted. A moment comes to many a young life when, after months or years of strenuous effort and fighting, he is inclined to say to himself that the temptation is getting stronger than he can bear. He knows it is luring him to destruction, it is gaining on him, and in his own strength he knows he cannot very much longer resist.

It may be that, under the pressure of the grinding business-life which most of us lead, the nerves get played out, and then the temptation to strong drink grows on him. He finds in himself a craving for that artificial stimulus which, as he imagines, will lighten the burden and brace up his nerves for the demands made on them. He may be manfully fighting against it, and yet he is secretly conscious that it is growing on him and he hardly knows where to turn.

Or again, how many, in an age when it is necessary "to keep up appearances" as it is called, to an extent that was unknown a few years ago, and with only a very limited income, are tempted to make money otherwise than quite perfectly honestly. The temptation has come at first very insidiously, but very insistently, and he is perhaps in despair. That is very often the moral state in which many a young fellow who is beset by some very urgent temptation sooner or later finds himself. He feels that as long as his burden is

unshared he stands alone, as if he were the only person in the world on whom these attacks were made, as if in some way he had fallen out of the care of God, and were made a sport of the evil angels.

Well, there comes in, unless I mistake, the value of comradeship—the sense that one is a fellow-soldier with others. I should never advise anyone to be always talking about his temptations, and his difficulties. And yet, and yet! When, in the “microcosm” (to once more use that expression) of the particular church where we worship, we get to know pretty intimately some fellow-soldier in the Church’s great warfare, and can venture to break down our insular shyness and speak freely of the things that concern our soul; when we have got to the point where we can say things that come from the heart, then surely many a time it has come to one as a sort of revelation to find that he is not an exception, not an isolated case, but that someone else, stronger and better than oneself, one’s right-hand comrade, has been through it all just the same, has known exactly what the temptation was, and has come out of it, not only unscathed, but victorious. After all there is strength and comfort in knowing “that no temptation hath taken you but such as is common to man,” or rather, but that “which is human,” which is a better translation of the Greek word. There is nothing to cast one down in the fact that we may have to fight hard, harder sometimes than at others, particularly hard now and then in a crisis. We have the knowledge that we are fighting the same enemies as everyone else, that we have comrades who will do their best to help us by their prayers, by their example, by their words. It is that thought, that knowledge, which has put heart and hope into many a young fellow hard

pressed in the battle. He says to himself, “What my comrade in the army has been enabled to do, I can do; God’s grace has been sufficient for him, it will also be sufficient for me if I am faithful.”

I do not know whether any of my hearers have ever heard the present Bishop of London, a man whom we all love and admire, narrate, as he sometimes does on the platforms of the White Cross League, his own striking experience in that respect. I cannot profitably tell the story in detail here, but you will never forget it if you ever hear it from the Bishop’s own lips. It is the story of how he himself in his youth or early manhood was able to stand between a young friend and one of the strongest temptations to which young manhood is subject; and was enabled so to stand and protect his friend from moral disaster, by being able to say in answer to a straight question, “Well, I myself, by God’s grace, have never fallen into that sin; it is not a necessity. I could live without it, and so can you.”

I said just now that warfare is both defensive and offensive. And our warfare must sometimes be the latter. We must “carry the war into the enemy’s camp.”

“Curse ye, Meroz, said the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.”

There is the trumpet-call, which bids us make active and fierce war against all social wrong; against cruelty to man and beast; against drunkenness, that black spot on our white national scutcheon; and, above all, against that hideous traffic which sacrifices the bodies and souls of womankind to the lawless pleasure of dissolute manhood.

But in this great warfare we are animated not only by the

sense of comradeship with those who are fighting side by side with us ; we are animated also by the memory of those "who have gone before us and with the sign of faith" have passed out of this world, triumphant over evil. We remember in such a connexion names like Lord Shaftesbury, the pioneer of all our factory-legislation ; of Wilberforce, the great champion of the abolition of the slave-trade ; or of men less illustrious than these, men like Edward Denison, the founder of Social Settlements ; or of Theodore Talbot, the "young man of great possessions" who did so much in the social and ecclesiastical work of St. Alban's, Holborn. And there is another name I venture to mention, that of Mr. Gladstone. While I was preparing these remarks I chanced to light on the March number of the *Nineteenth Century* which contains a most striking article by Lord Hugh Cecil. He thus describes Mr. Gladstone :—

"He was a Catholic, conscious and proud of his membership of the Apostolic and Universal Church—a patriot-citizen of the City of God. He felt for the Catholic Church a zeal which resembled, but transcended, Patriotism. It was as a Catholic that he felt and acted—it was as a sworn knight of the Queen who is glorious within, and her clothing of wrought gold."

It was that phrase, of course, about his being a "sworn knight" of the Catholic Church, that struck my fancy, and it reminded me of a similar phrase, a similar idea suggested to a very different man by the same life. Bishop Wilkinson, who ministered to Mr. Gladstone in his last illness, was preaching his funeral sermon, and he made use of an expression almost exactly the same. His words were :—"I like to think of him in his young manhood on that day when in the presence of only one intimate friend he

solemnly made up his mind that, whatever else he accomplished in life, whether he was successful or whether he failed, he would, by God's help, never rest until he was able to bring back from the dreary wilderness of sin some of those poor women whose lives had been ruined by man's selfishness, man's thoughtless cruelty. I like to see him, like the young knight in the ancient legend, girding on his armour for that lifelong effort."

It was the image of the Knight and the warfare wherein the resemblance between the two passages lay.

And you will observe "the one friend" in whose presence Gladstone made that life-long vow. There is Comradeship on a small scale, one friend with another—each leaning on the other, and together arming for the fight.

And whether we are leaders or followers, officers or privates, we are all enlisted in the same struggle which will never end except with death, and we are looking through the Divine Mercy for the same "exceeding great reward."

But the pre-requisite (and this it is my bounden duty to say)—the pre-requisite for all victorious fights is that we must be clean in ourselves. You will remember that those ransomed souls who followed the Lamb to victory were clothed in "fair linen, white and clean." Are we clothed in that linen? If not, how can we hope to fight victoriously or acceptably? Is there in the heart of any in this church the memory of some sin which is not yet blotted out? Is there something which lies on your heart like a lump of ice, and paralyses your nerve, and makes your will ineffective? Then I would say to such: Remember that though the sin be past and discontinued, it is not necessarily forgiven. But if you want to know that your heart is right with God, that you are really "clothed in white linen," then you know to whom our Lord

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says, through the grace of Ordination, "Whose sins thou dost forgive, they are forgiven." I should indeed be a faithless friend, faithless to you who listen to me, and to my own life and experience, if I did not urge every young fellow whose conscience is still haunted by a sense of unforgiven sin, to get it right in Sacramental Confession.

But, by whatever method it be, whether by simple self-examination, or by recourse to the Sacrament of Penance, it is a pre-requisite of successful and victorious fighting that our hearts should be consciously right with God.

"And would we join that blest array,
 And follow in the might
Of Him, the Faithful and the True,
 In raiment clean and white?
How can we fight for Truth and God,
 Enslaved to lies and sin?
He who would wage such war on earth
 Must first be true within.

"O God of Truth, for Whom we long,
 O Thou that hearest prayer,
Do Thine own battle in our hearts,
 And slay the falsehood *there*.
So, tried in Thy refining fire,
 From every lie set free,
In us Thy perfect truth shall dwell,
 And we may fight for Thee."

Sermon VII.

THE CHURCH AND CITIZENSHIP.

BY GEORGE W. E. RUSSELL, M.A., LL.D.,

Lay-Reader in the Diocese of Southwark.

HITHERTO I have been speaking of what we may do in our private capacity to realize in a practical way our obligations of mutual service.

To-day I turn to what we can do in our public capacity—what we can do as voters and citizens. I said in my first address that I might possibly be led by my subject into language more political than is commonly heard in churches. But you will understand that I do not use the word “political” in any party sense, but in that wider sense which concerns the secular well-being of the State.

I believe that some of the doctrines which I propose to advance are accepted by most men in both of the two great political parties which divide the State. Indeed, representatives of every form and shade of political opinion are to be found in the Christian Social Union.

It was S. Paul’s boast that he was “a citizen of no mean city,” and every Londoner can say the same; and the reason I have chosen for to-day’s subject “Citizenship” is that I

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wish to enforce on your attention the truth that, professing to be Christians, we are bound to take our Citizenship seriously, and exercise it in accordance with what we believe to be our Divine Master's Will. Our Lord Jesus Christ, from all eternity God, is also perfect Man; He is the King of all human life, secular as well as sacred, and our loyalty to Him, if it is a reality, must govern us on week-days as well as on Sundays, and must regulate not only our Churchmanship, but our vote, and all our conduct and life as citizens.

A vote is, in a scriptural sense, a "Talent," for the right use of which we shall have one day to render an account. Citizenship is a trust confided to us, not for our own advantage, but for the benefit of those who are unable to help themselves. We, as self-governing citizens, as partners in our small degree in this great Empire, are trustees for the well-being of "those for whom misgovernment means not mortified pride, or stinted luxury, but pain, and want and degradation, and risk to their own lives and their children's souls."

I do not distinguish to-day between the various kinds of votes, between votes at Parliamentary elections, votes for Municipal Governing bodies, for County Councils, Borough Councils or Boards of Guardians, for the same principle of responsibility applies to all.

Believing in the Incarnation, and that by the Incarnation our Lord sanctified human nature for all time, we must reverence the body as being by Him redeemed, and with Him incorporated, and must set the highest value on human life. The maintenance of human life, the cultivation of public health as leading up to that, is one of the prime duties of a Christian state. And yet I fear that during the greater part of English history, almost down to within

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the last twenty years, the creed of most public bodies with reference to sanitary administration has practically been that of the sarcastic couplet from Clough's poem, "The New Decalogue":—

"Thou shalt not kill, but need'st not strive
 Officially to keep alive."

Well, our duty as Christian voters is exactly the opposite of that. It is our duty by all means in our power to keep alive those whose very existence depends in so large a degree on the conditions under which they do their daily work. And legislation, sanitary legislation, the administration of laws already passed; care for a pure water-supply, the improvement of insanitary and overcrowded dwellings, are practical ways in which the bodies, of which you and I are electors even if we are not members, can serve the interest of the State.

What chance, for instance, in the matter of overcrowding, is there—I will not say for longevity, but for ordinary health and decency or morality, when whole families are herded together in a single room?

Your friend and neighbour in this City, Henry Scott Holland, some few years ago threw out this thought of the horrors of London overcrowding in words of burning eloquence:—"Home, sweet Home?" Yes, that is a song which goes straight to every English heart. For forty years we have asked Adelina Patti to sing nothing else. It is a song which speaks to every English heart, and from the four quarters of the globe it is echoed by those whose eyes turn longingly to home, and fills them with tender and sweet memories. But there is another side of the picture. There

are thousands of our people living to-day in one room for each family, and for all these the word ‘home’ has ceased to have any meaning. What memories can it have, what experiences to which we can appeal when we bring to the poor the saving news of a ‘home’ in heaven and a ‘household’ of God? ‘Home, sweet Home;’ yes, indeed, a song that stirs our hearts with tender memories, but which is sung to-day to the devil’s piping in many a dingy London street.”

It is the duty of Governing Bodies to deal sharply with “bad houses” in the sense of insanitary and overcrowded houses; and it is not less a duty in a State which realizes what is meant by manly virtue, to keep a sharp eye on those which are “bad houses” in another sense—places of sin and of crime as well. It is for the Church to deal with the sin; it is for the State to deal with the crime; and the Borough Councils, which have full authority to make an end of these glaring evils within their jurisdiction, if only they choose to do so, should enforce the well-known Act of George II.

Then with regard to Education. This has been entrusted by recent legislation to that great administrative body, the London County Council. And we must see to it that we use our vote so as to return to Council fit men who will do their utmost according to their legal power for the physical, intellectual, and moral interests of the children entrusted to their care. There can be no meaner or more pitiful outcry than that which is sometimes raised by the well-to-do, comfortable, prosperous classes about expenditure on the education of the poor. To put the issue in its vulgarest form, compare what, as a nation, we spend on drink and what, as a nation, we spend on education, and we shall have good reason to be ashamed of our national housekeeping.

Some seventy years ago, Sydney Smith, who is better known to most of us as a humorist than as an educationist, preaching here in S. Paul's Cathedral, said, "When I see the village school and the tattered scholars, and the aged master or mistress, imparting the mechanical art of reading or writing, and thinking they are doing nothing else, I feel that they are really protecting life, insuring property, fencing the Altar, guarding the Throne, giving scope and liberty to all the finer powers of man, lifting him up to his proper place in the order of creation." These are not bad words for an educationist preaching nearly seventy years ago. I think we who are Churchmen may take pride in the fact that in this matter, as in many other matters of secular beneficence, the Church has led the State. In the darkest days of social exclusiveness the Church gave freely to men what is now secured to them by law. Bishop Butler, the great author of the "Analogy," preaching in 1745, on behalf of the Charity schools of Westminster, anticipated and rebutted by anticipation, the views of those who 150 years later selfishly opposed the demands for popular education. He speaks of the successive changes in the world, and shows that there are certain forms of knowledge which have now become necessary. He urges the hardship of excluding children from that knowledge, and ridicules with characteristic satire the absurdity and selfishness of those who are "so extremely apprehensive of the danger to poor persons therefrom, while they do not appear at all concerned at the like danger for themselves or their own children in respect of riches or power, although the danger of perverting these advantages is surely as great, and the consequences more serious."

And now having spoken of education, let me state my

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own strong conviction that if we compel children to learn we are bound also to supply them with food. To compel a child to work with a half-nourished body is to torture it. Of course one knows that there are very great difficulties in the way of offering charity to all alike. But there could surely be some method of distinguishing between those who want it, and those who do not. It ought to be possible under some reasonable system to provide the children who are in want with one good meal in the day. And if anyone is found to grumble at the cost, let him ask any teacher in a National or Elementary school to describe the miserable scraps of food on which some of the children subsist, and compare that with the comfortable meals which he deems necessary for his own children ; and let him ask God to take away his heart of stone and give him a heart of flesh.

The bodies and intellects of the children are our national capital, to be traded with and accounted for in the great Day of all Accounting. If we waste it we shall certainly suffer for it here, and are not unlikely to fall out of our place in the commercial life of the world. Within the last ten years five or six boys educated at Board Schools, as we used to call them, have attained the very highest mathematical honours at Cambridge ; and the present Cabinet contains as we know two Board School boys. Surely we ought not to rest until we are able to say to any little urchin whom we can rake in, taking him by the hand, and pointing to these two examples, “ Go thou and do likewise ! ”

Then there is another governing body, the Board of Guardians. It has always seemed to me extraordinary, considering how great is the power of a Board of Guardians in mitigating the sufferings of the very poor, that so little attention is bestowed as a rule upon elections for that most

important Local Authority. We ought to see to it that we do our best to return men who will do their utmost to bring the working of the Poor Law into harmony with Christian charity. For my own part I hold rather strongly that a difference should, and can in many instances, be made between deserving and undeserving poverty. For the poverty which a man brings on himself by idleness, drunkenness, etc., the workhouse may be the proper place—a place of penance and possibly of restoration; but for undeserved poverty, which overtakes old, honest and hardworking people, when their day's work is done, when their working power has failed, and they have no children to support them, for such as these, I maintain, Christian instincts require that provision should be made at home. When a man has done his level best to serve his generation, and keep himself off the rates, he is entitled in the evening of his days to public assistance such as shall make the end of life endurable to him; he is entitled to this as well as the soldier, the sailor, policeman, or the Civil Servant. Until Parliament gives us some rational scheme of Old Age Pensions I submit that a Board of Guardians ought to make far more liberal use than hitherto has been the case, of a system of outdoor relief.

Men, who were undergraduates of Oxford when I was, will probably remember as well as I do myself, the great sermon by Dr. Pusey, in which he exposed with characteristic solemnity the harshness and un-Christian working of the Poor Law as then administered. He said:—

“ Shall we say to our Lord when He comes down to be our Judge, when we shall behold Him Whom we, by our sins, have pierced—‘ True Lord, I denied myself nothing for Thee; the times were changed, and I could not but change with them. I ate and drank, for Thou too didst eat and

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drink with the publicans and sinners. I did not give to the poor, but I paid what I was compelled to the Poor Rate, of the height of which I complained. I did not take in little children in Thy Name, severed indeed from father and mother, but they were provided for, they were sent to the workhouse to be taught or not about Thee, as might be. I did not feed Thee when hungry, Political Economy forbade it, but I increased the work of the labour market with the manufacture of my luxuries. I did not visit Thee when sick, but the parish doctor looked in on his ill-paid rounds. I did not clothe Thee when naked, I could not afford it, and the rates were so high, but there was the workhouse for Thee to go to. I did not take Thee in as a stranger, but it was provided that Thou mightest go to the casual ward. Had I known it was Thou!' And He shall say, 'Inasmuch as thou didst it *not* unto one of the least of these, thou didst it *not* unto Me.'

I hope that I have not unduly obtruded my own private and particular views. I have appealed to that deep-rooted conviction we all have in common that if we are the followers of the Lord Jesus, the attempt to follow Him must mean something more than a matter of mere religious observance. It must mean a practical effort to relieve the bodies as well as the souls of our brothers and sisters in the great human family, and towards doing so our private and individual efforts may help much in this direction. But we have not exhausted our duty when we have done what we can privately. We have to carry the same principle into our political action, and use our vote so as to secure that the Governing Bodies which administer temporal concerns should be manned by men who really will have a heart and a conscience in the matter, and who, though they may not call

themselves by the Christian name, yet recognize the justice and the reasonableness of the demands which we make upon them in the Name of Christ.

Our Lord has given us as citizens of England the power, and with the power most assuredly the duty, of helping to enlarge the boundaries of the Kingdom of God by making the lives of men brighter, sweeter, and more human. Let nobody fob himself off with the miserable excuse that he is too poor, too insignificant, too unknown or unimportant to make any contribution to this great end. Wherever the duties of citizenship are done, or the privileges of citizenship exercised, there the Christian obligation of social service may be gloriously fulfilled or shamefully abandoned. Truly said George Eliot :—“The growing good of the world is mainly dependent on unhistoric acts, and that things are not as ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life, and now rest in unvisited graves.”

Sermon VIII.

THE CHURCH ACCORDING TO KINGSLEY.

By GEORGE W. E. RUSSELL, M.A., LL.D.,

Lay-Reader in the Diocese of Southwark.

 PROPOSE to bring these addresses to a conclusion by an unusual step, and to read you a sermon of Charles Kingsley's. And I do this because I feel that all I have been trying to say to you is gathered up and emphasized in what you will admit to be a very powerful discourse. I do not apologize for reading the sermon; I do not think it likely that many of you have come across it. It is not included in any collection or book of Kingsley's sermons of which I know.

The circumstances in which it was preached are memorable.

The year 1851 was the year of the Great Exhibition, the forerunner of all other exhibitions all over the world. It was regarded by the enthusiasts of the time as a sort of great International Sacrament of peace and goodwill and brotherhood among men, and it had gathered round

it a quite unusual amount of popular sympathy and interest. The artisans of the Midlands and the North of England crowded into London to see this new thing. The more enterprising clergy arranged special services for the benefit of these visitors. At one of these services, the evening service on Sunday, the 22nd June, 1851, in S. John's, Fitzroy Square, the invited preacher was Charles Kingsley, and the subject put before him was "The Message of the Church to Working Men." He preached this sermon; and at the end of it the vicar got up in his stall and said publicly to the congregation that he wholly disagreed with the social doctrine which Kingsley had laid down. Kingsley's friends at once sent his sermon to the press. It was printed exactly as delivered, without one word being altered, indeed Kingsley did not see it again till it was in print.

In this sermon we have his teaching on Social Churchmanship. It is for you to judge between him and the offended vicar.

* * * * *

The text was taken from S. Luke iv. 16-21: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor. He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord."

"The notion of the Christian Church is associated in the minds of many, with the notion of priest-craft and king-

craft; of the slavery of the intellect, persecution and tyranny; and it would be ridiculous to deny that they have cause enough for connecting the thought of it with those fearful sins of man against man. The history of the Church in every age is full of sad tales of the sins of the clergy against the people. But the honest and thoughtful man who reads such tales, whatever just indignation he will feel against the doers of them, will pause before he condemns and throws away from him the Church and Christianity itself, for the sins of the men who had the preaching thereof. He is bound by every law of fairness, to ask himself—These tyrannies, persecutions, enslavements of the intellect, trucklings to the rich and the powerful of the earth, were they in accordance with the spirit of the Church, or were they contradictory to it? Were men priests in as far as they did such things; or may they not, in doing them, have been acting exactly contrary to their own calling, denying their own orders, and making themselves no priests at all by the very act of tyranny and bigotry? I assert the latter. I assert that the business for which God sends a Christian priest to a Christian nation is to preach and practise liberty, equality, and brotherhood, in the fullest, deepest, widest, simplest meaning of these three great words; that, in so far as he so does, he is a true priest, doing his Lord's work, with his Lord's blessing on him; that in as far as he does not, he is no priest at all, but a traitor to God and man; and that if he persevered in his mistake—and a wilful mistake it must be—about his own work, the Lord of that priest will come in an hour when he is not aware, and in a way that he thinketh not of, and will, in fearful literalness, cut him asunder!

and appoint him his portion with the unbelievers, where will be weeping and gnashing of teeth.

"I assert this in solemn earnest. I believe that the awful words which I have just spoken mean far more than I can conceive. I believe that they apply to me as much as to anyone else; that in saying them I have testified against myself, and called down on my own head the curse of God, if I do not preach the message of God. But I must do so. I must confess the truth, and give every man here a handle against me, on the strength of the words which I have chosen for my text. I say those words express the very pith and marrow of a priest's business. I say that they preach liberty, equality, and brotherhood to the poor and rich for ever and ever.

"You will all agree, at least, that there is nothing tending to excuse tyranny, pride of class, persecution, or the enslavement of the intellect in them.

"Picture to yourselves, a poor young man, the son of a village girl, who professes to be the Son of God, one with the Almighty Father of heaven and earth. He professes that he is come to show forth God—to declare the likeness of the Almighty Father, Whom no man hath seen or can see—He proves that likeness to be the likeness of a Father. By mighty works of love and mercy, of healing and deliverance, he shows that God is love; that His likeness is not the likeness of a taskmaster, but of a deliverer; not of a tyrant, but of a father, whose love is over all His works. This strange man, going into one of the churches of the country village where he had been brought up, asserts that the Spirit of the Lord is on him to preach good news to the poor. He elsewhere says what this Gospel or good news is—the good news of the Kingdom

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of God. The good news that this world is governed by the All-good and All-righteous Maker of it. That He has not left or forgotten it; that all things in it, sad and fearful as they may seem at first sight, are surely for good to the humble, the gentle, the righteous, the sorrowful, the poor, the persecuted. He arrogates for himself the highest spiritual rank and honour, in words which, the moment we attempt to explain them away, or to deny his own assertion that he was indeed Very God the Son of God, become the most frantic blasphemy; and yet he breathes no word of arbitrary power, no word of what the devourers of the earth style a paternal government, no word about implicit and unreasoning submission to His teaching. He is sent, not to drug, not even to comfort, but to *heal* the broken-hearted; to proclaim deliverance to the captives, whether it be their bodies, their minds, or their hearts that are enslaved. To proclaim to the blind, not that they are to have a guide who will lead them by the hand in their blindness, but recovery of sight, recovery of the power of using their faculties, of seeing their own way, and guiding themselves by their own judgment. Nay, more, he is actually to ‘send away at liberty,’ so runs the original Greek, those who are crushed. For God’s sake, my dear friends, look honestly at the simple straightforward meaning of those words, and see whether they can mean anything but one thing—Freedom.

“But if there was one expression of the Lord Jesus on that day which must above all others have given hope to the oppressed poor of Judæa, and struck terror into the hearts of those who had been enslaving their countrymen—adding house to house, and field to field, and making a few rich at the expense of many poor—it must have been

the last sentence which He quotes from Isaiah: ‘The spirit of the Lord hath anointed Me to proclaim the acceptable year of the Lord.’ Now there would be no doubt in the minds of His hearers as to what He meant, for that year of the Lord, justly called acceptable and pleasant to the many, was one of the wisest of Moses’ institutions by which, at the expiration of a certain period, all debtors and bondservants were released, and all the land which had been sold, returned to its original possessor; so that in Judæa there could be no absolute or eternal alienation of the soil, but only, as Moses ordered, a lease of it, according to its value, between the time of sale and the next year of Jubilee. If I wanted proof above all others of the inspired wisdom of Moses, I should choose this unparalleled contrivance for preventing the accumulation of large estates, and the reduction of the people into the state of serfs and day-labourers. And the acceptable year, the Lord said He was come to preach—that the Spirit of God had anointed Him to proclaim it—that Eternal Spirit of eternal justice and eternal righteousness, whose laws cannot change for any consideration of men’s expediency, but true once, are true for ever; and, therefore, if those words of the Lord of all the earth mean anything, my friends, they mean this, that all systems of society which favour the accumulation of capital in a few hands, which oust the masses from the soil which their forefathers possessed of old, which reduce them to the level of serfs and day-labourers, living on wages and on alms, which crush them down with debt, or in any wise degrade or enslave them, or deny them a permanent state in the Commonwealth, are contrary to the Kingdom of God which Jesus proclaimed, contrary to the eternal justice and righteousness of the Spirit

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of God, contrary to the constitution of man and the Will of his heavenly Father, and contrary to the idea of the Church which witnesses for God's kingdom upon earth and calls all men and nations to enter it and be saved therein in body, and soul, and spirit. And therefore I hold it the duty of every Christian priest, upon the strength of that one single text—even if the whole lesson did not run through the whole of Scripture from beginning to end—to lift up his voice like a trumpet and cry aloud, as I do now, ‘How hardly shall they that have riches enter into the Kingdom of God.’ Woe unto you that are full, for ye have received your consolation already. ‘Woe unto you that add house to house and field to field, that ye may stand alone in the land till there be no room left.’ Woe unto you that make a few rich to make many poor. Woe unto you that make merchandise out of the need of your brethren. Woe unto you who on the hustings and on the platform fall down and humble yourselves, that the congregation of the poor may fall into the hands of your leaders. Woe unto you, for God, the Father of all, is against you; God the Son, the Poor Man of Nazareth, is against you; God the Holy Spirit, Who cannot lie, is against you. There is a way which seemeth right unto a man but the end thereof is death. There is One above Who hath sworn by Himself and cannot lie, that when the people are diminished and brought low through oppression, through any plague or sorrow, then He will pour contempt upon princes, and make them wander out of their way in the wilderness of their own suicidal folly, while He sets the poor on high from affliction and maketh Him households like a flock of sheep.”



Here I must epitomize, for time is running short. Kingsley goes on to say that these great watchwords, Liberty, Equality, and Brotherhood, it is the duty of every Christian priest to proclaim to men. But he warns his hearers that they must never forget "that alongside of every great truth is certain to be a sham and a counterfeit of that truth, springing from the self-will and narrow views of men, while the truth itself springs from the all-seeing and almighty love of God."

Thus, he says, there are two kinds of Liberty; false liberty, in which a man is free to do as he likes; true liberty, in which he is free to do what he ought—to do, in short, the will of his Father in heaven.

"Again, of Equality there are two kinds, the false which reduces all intellects and all characters to a dead level, and gives the same power to the bad as to the good to the wise as to the foolish, ending thus in practice in the grossest inequality. And there is the true equality wherein each man has equal powers to educate and to use whatsoever faculties or talents God has given him, be they less or more. And there are equal opportunities for unequal characters, and every man is rewarded, not according to the quantity which he has done, but according to the proportion between what he has done and what he was able to do.

"And of Brotherhood, likewise, there are two kinds, the false and the true: the false when a man chooses who shall be his brothers, and whom he will treat as such; when he claims his own class as brothers, and not other classes also; when he claims men of his own opinion, and not men who differ from him; and true brotherhood in which a man believes that all are his brothers, not by the will of the

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flesh or of the will of man, but of the will of God, Whose children they all are alike ; when he feels it impossible and absurd to fraternise with one class and not with another, to fraternise with his friends and not with his enemies, as absurd as it would be in him if from private prejudice he called only one of his mother's sons his brother and denied the rest. And this Divine brotherhood which is real and actual and independent of all class and party or opinion or private liking, I say the Church proclaims as a fact, and pronounces the wrath of God against those who break it, and proclaims it as nothing else does."

Then Kingsley says that the Church has three great God-given treasures, the Bible, Holy Baptism, and the Holy Communion.

"Though man may hold his peace, yet God will speak, and through these three great signs. Though man may forget the meaning of the very signs which God has preserved to him, yet to the poor there will always be in the Church a message from their Heavenly Father. In the Bible which proclaims man's freedom, in Baptism which proclaims his equality, in the Supper of the Lord which proclaims his brotherhood. And that not as dim and distant possibilities, for which he is to crave and struggle, but as his absolute and eternal right which God the Father has given him, which God the Son has bought for him with His Blood, and which God the Holy Spirit will give him wisdom and strength to take possession of and realise whenever he casts under the guidance of God."



I have not time, unfortunately, to read what he says about

the message of Freedom in the Bible, but must pass on to the witness of the Sacraments.

* * * * *

“Look again at Baptism, a Sacrament or sign, and what a sign! Thoughtless men have sneered at it from its simplicity, and laughed at the Church for attributing, as they say, miraculous virtues to the sprinkling of a little water, as if the very simplicity of the sign was not in itself a gospel, *i.e.*, good news to the poor, proclaiming that Baptism is the witness of a blessing, and meant not merely for the high-born, or the philosopher, or the genius, but like the rain of heaven and the running brook, free to all, even to the poorest and most degraded; his right, as water is, simply because he is a human being. Baptism works no miracle, it proclaims a miracle which has been from all eternity. It proclaims that we are members of Christ, children of God, citizens of a spiritual kingdom, of a kingdom of love, justice, self-sacrifice, freedom, equality.

“To take a single instance of what I mean—what is the plain and simple meaning of the Baptismal sign but washing, purification, and that alike of the child of the queen and the child of the beggar? It testifies of the right of each, because the will of God for each is that they should be pure.

“And what better witness do you want, my working friends, against that vile neglect which allows tens of thousands in our great cities to grow up hogs in body, soul, and spirit? If we really believe the meaning of that Baptismal sign, we should need no further arguments in favour of sanitary reform, for every savage in St. Giles’ would feel that he had

a right to say, God's will is that my children should be pure, washed without and within from everything that defiles and degrades man ; my child is God's child, God's spirit is with it. It is the temple of the living God, and whosoever defiles the temple of God, him will God destroy.

* * * * *

“And what, my friends, is the message of the Lord’s Supper? What more distinct sign and pledge that all men are equal? Wherever in the world there may be inequality, it ceases there. One table, one reverential posture, one bread, one wine, for high and low, for wise and foolish. That Sacrament proclaims that all alike are brothers, because they are all alike brothers of One, all equally His debtors, all equally in need of the pardon which He has bought for them, and that that pardon is equally ready and free to all of them.

* * * * *

“Oh, my dear friends, if the heartfelt experience of one man can bring home to your minds the power of that blessed Sign, hear me and believe me when I tell you, in the hearing of God the Father and Jesus Christ the Poor Man, that to this blessed Sacrament and pledge of brotherhood I at least owe all the little lukewarm love for the people which I do trust and hope I feel. When I have been proud, it has humbled me and said to me, These toilsome labourers and stunted drudges are as great in God’s sight—greater, for aught thou knowest, than thou. When I have been inclined to enjoy myself at ease and let the world run past

me, heedless of its moans, Sunday after Sunday has that beloved Sacrament rebuked me and seemed to say to me with the voice of the Poor Man of Nazareth Himself, Look what God would have these poor creatures be, and look what they are. Art thou not living in a lie, fighting against Him Whom thou professest to serve, if thou dost not devote thy every energy to give them those blessings of the Kingdom of God their share which they have claimed here, to educate, civilize and deliver them, in body, mind, and heart?

“When I have been inclined to take offence at people because they disagreed with me, because they seemed ungrateful or unjust to me, then, beyond all arguments, that blessed Sign has recalled me to my senses and said to me, ‘See these men with whom thou art angry *are* thy brothers after all. Their relation to thee is God-given and eternal. Thou didst not choose them; thou didst not join thyself to them; God chose them; God joined thee to them, thou canst not part thyself from them; hate them and turn from them if thou darest !’”

* * * * *

“God is my witness I speak the truth when I tell you that these thoughts are not matters of doctrine but of experience. There is one man at least in this church now who has been awakened from the selfish luxurious dreams of his youth, by that message of the Bible and of the Sacraments, to see the dignity of the people’s cause, to feel it at once the most peremptory of duties and the most glorious of privileges to proclaim in the name of Jesus of Nazareth the message of the Church of Christ—that the will of God is good news

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to the poor, deliverance to the captives, healing to the broken-hearted, light to the ignorant, liberty to the crushed, and to the degraded masses the acceptable year of the Lord, a share and a stake for them and for their children after them, in the soil, the wealth, the civilization, and the government of this English land."

Sermon IX.

LABOUR AND THE CHURCH.

THE CHURCH AND THE NEW LABOUR MOVEMENT.

BY THE REV. F. LEWIS DONALDSON, M.A.,
Vicar of S. Mark's, Leicester.

LNDOUBTEDLY the one prophetic event in the recent general election is the emergence of the Labour Group into the *governing* sphere. It is a political portent of the first rank, and vast issues depend ultimately upon it. It symbolizes a revolution peaceful yet potent, and aspirations seeking expression in the life of the people. It indicates the rise of the working classes as a governing power in the realm ; not merely as a force affecting government, for they have long been that, but the rise of the people into the governing sphere itself.

We must remember that an election registers rather than creates opinion. Sudden as the Labour victory seemed, it was in reality but the climax of long processes of political

education during the last thirty years. Students of democratic life have long been aware of the things that have suddenly taken political shape and have astonished the ordinary public.

A few weeks ago a citizen of Leicester wrote to me saying that I could not really understand the working-class movement or I would not give it my support. For, he said, it was concocted in those dissipated clubs of working-class men which were the despair of magistrates and police. I replied that I thought he must go rather deeper for the causes of this phenomenon, the Labour movement. I said that he must not confuse these clubs, which sometimes were no doubt ill-conducted, with a genuine moral and political movement ; that the people who most lamented evil in the clubs, whether those clubs were among rich or poor, were the groups of earnest men and women throughout England who are responsible for the political education of the working classes. For an explanation of the Labour triumph he would refer me to the police ; whereas he should have referred me to God. For He it is Who by means of His faithful workers among the poorer classes has long been educating their civic and political conscience towards better things.

For what is the spiritual explanation of these things, if it be not that the motions of God the Holy Spirit among the people render unbearable conditions before endured ? How was it, for instance, that such an outcry was raised in 1905, as issued in the Unemployed Workmen's Bill, though the number of the workless has been, at certain times, for many years, greater than in 1905 ? The answer is that conditions tolerated before have now become intolerable owing to the quickened moral consciousness of the nation.

About a year ago the Prime Minister of Russia, Count de

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Witte, wrote as follows in a letter to the Tsar : "The agitation in Russia is not the outcome of partial imperfections in the social and Governmental *régime*, nor is it the outcome of the irregular proceedings of the extreme elements. *Its roots are deeper*, and they spring from the violation of the equilibrium between the moral aspirations of the people and the external forms of Russian Society."

Across this the Emperor is said to have written :—

"*To be taken as a guide.*"

Russia is not England. But this transcript may be "taken as a guide" in a deep and universal sense. For it may refer to all those spiritual elements which, in the life of any nation, contribute to the purging and the strengthening of the moral aspirations of the people. It is these aspirations which irresistibly demand political expression. Hence the rise of the Labour Party.

This is what we want both the Church and the public to see and believe ; that the Labour group represents the best aspirations of the mass of earnest working-men and women, between which and the present external forms of British society there is no longer any balance that is true. Men know as they never knew before that the external forms of human society are unjust and oppressive to the poor and feeble. These external forms of society in industry and social life too often crush out the best life of the people, and instead of lifting them to hope, drive them to despair. This oppressive social order, intensifying the bitter struggle, the struggle for existence, must, Labour says, be reformed :

"For, indeed, it takes

From our achievement, though performed at height,
The pith and marrow of our attribute."

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WHAT THE NEW LABOUR MOVEMENT MEANS.

The Labour movement means that the external arrangements of politics, industry, and social life must be changed, reformed, until they correspond with the moral aspirations of the people for a better, purer, and happier life. The Labour Party, in fact, stands for a *moral system* in industrial and social life, which shall supersede the cruel chaos which now ruins so many fair and lovely human lives. The Labour Party challenges the existing order of society.

It is a religious cry it raises—that there is nothing Eternal about any outward system of society. That there is only one Eternal, the “I Am,” that Spirit of God Who is perpetually making all things new, so that :

“The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

CLASS-CONSCIOUSNESS OF LABOUR.

Again the Labour Party represents the “class-consciousness” of the workers. It means that the labouring classes have awakened to the fact that none can save them except themselves. They cannot be saved by any patronage, however benign it be. Some people speak of class-consciousness as something evil, whereas it is something good and absolutely necessary. For if we do not care for that which is immediately about us, how shall we care for that which is remote? If we do not love man whom we have seen, how can we love God whom we have not seen? If working men do not care about the sorrows of the poor, how will they ever learn to condole with the miserable rich? “Class-consciousness” simply means that we must begin with that which is around

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us ; we must give up fighting for our own hand or even for our own family, and enter into the sorrows of our class, those with whom we live from day to day. When people talk as if class-consciousness were wicked, they forget the fact that not until the working classes generate a common hope, and a common policy, is there any chance of their uplifting. The Labour group in Parliament indicates the rise of this brotherhood among the working class.

CLASS-CONSCIOUSNESS AND TRADE UNIONS.

But this "class-consciousness" is no sudden or isolated thing. It has reached to-day a new point of manifestation and of development, that is all. But it has been long in coming, and its origin is not recent. It is radically connected with the whole Labour movement of the last century. To understand it, we must enter into the travail and tragedy of the industrial era. Blended with the rise and progress of the factory system was a growing consciousness of wrong ; bad, bitter, unutterable wrong. For the growth of the system involved the rise of the modern great cities, with their slums and all their horrors—the neglect of and cruelty towards child-life, the sweating system, the practical slavery of the "workers," the debasement of men and women beneath the level of the brute creation. For the brute creation of God was, and often still is, cared for better in England than man "made in His likeness and image."

The history of Trade Unionism is the history of the struggle of this class-consciousness against that terrible industrial tyranny which ignored the claims of men, women, and children for a happy human life. No one can read this most tragic page of history without horror that man should be capable of thus treating his fellows under any "system"

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whatsoever. But there it is ! the indubitable record of the truth—that human life and happiness have been wrecked and ruined for a century under the stress of this bitter competition for riches by all classes of society. Trade Unionism slowly and painfully fought its way to recognition. Step by step its progress was contested by the capitalist class. But it stood at the close of the nineteenth century as a tremendous bulwark against the oppression of the labourer by capital.

The two great principles for which Trade Unionists fought, and for which they suffered, were (1) Fellowship, (2) Justice. Their first work was to create a sense of brotherhood among the workers, and their second work was to win step by step economical justice for themselves and their brethren. All minor criticisms of Trade Unions wither up before the flame of these two divine affiations of the movement—Fellowship and Justice. Those who know anything of industrial life know how, even to-day, it develops a merciless and cruel temper, which is kept in check only by the motions of the Holy Spirit operating with the associations of the working men for succour to the weaker members, protection for all, and the amelioration of their class.

WHERE TRADE UNIONS FAIL.

But great as the triumphs of Trade Unions have been, there comes a time when it is manifest that they avail only for certain things. They establish a brotherhood of the elect ; but they fail to regenerate industrial society as a whole. They cannot in themselves “save” the working classes. In every modern State they leave untouched whole spheres of human life, in which they can give no direct imperative. Their authority breaks down just at the point at which it all but compels success. They carry on a warfare with the exactions

of capitalist production on comparatively even terms, but it is a warfare still. They fail to uplift thousands of their own members into real industrial salvation. They fail to secure even the allegiance of thousands of the unorganised—those “lesser breeds without the law”—who are the despair of the prophets of Trade Unions. They do not and cannot solve the vast social problems which lie beyond their own immediate trade interests—the schooling and education of the people, the housing of the poor, provision for the old age of the poor, the regeneration of rural England, the decentralisation of great cities, the restoration of the land to the people and of the people to the land, the calling back of the unemployed into communion with society, together with other vital matters. All these things they are powerless to control. It is seen, in fact, that Trade Unionism fails just as the Apostolic Communism failed; because the general ordering of Society is left untouched, and unreformed, and that while this is so it is impossible to realise the Kingdom of God in an isolated circle. In a word, God does not will that any group of His children shall be sufficient unto themselves. They cannot be redeemed apart from the fellowship which He has created and made in the human life around them, to which they too belong, and of which they are but a part.

THE OBJECTIVE OF THE NEW LABOUR MOVEMENT.

The appeal of the Labour prophets must therefore be to that common life, and their efforts must be directed to secure the goodwill of the nation, and to effect the redemption of labour as part of the nation's general good. This is the difference between the new labour movement and the old. The older movement aimed at redemption by Trade Union

combinations, the newer movement at securing the national action as a whole.

Thus the newer movement essays to control the law, to bring the law to bear upon the whole social problem, *i.e.*, to bring the national will in its legislative and coercive function to bear upon the well-being of the people. Machinery, for instance, as at present applied to industry, is doing untold harm in society. In certain trades new machinery is constantly sending men into unemployment, while women and children, boys and girls, take their place. "When this tendency," says Mr. Ramsay MacDonald, "is pointed out to well-meaning people, they admit its potency, but shrug their shoulders in helpless despair. What can be done? The men must go. But the Socialist objects to this. He is determined to make the machine a social instrument, to make it serve society, and not control society." To do this, communal legislation will become more and more needful, in order that mechanical and other improvements may serve the common, that is to say, human interests. To secure this, the Labour movement requires the co-operation of the national law.

LABOUR AND THE CHURCH.

The whole business of the Labour movement may be summed up in one phrase—"The well-being of the people," or, as Ruskin would have put it, their "wealth." This ideal would, if lamentable causes had not intervened to prevent it, naturally have secured the alliance of the Church. That alliance it has claimed a thousand times, and has a thousand times appealed for it. Quite inevitably, for by the whole Christian Ethic the Church is committed to that ideal. There is no antagonism of ideal, no antagonism of motive, no

antagonism in morality. The antagonism lies in that unfortunate combination of the Church (*i.e.*, those who rule, control, and direct, *i.e.*, the official Church) with the "interests" of the capitalist classes. This, and this alone, is enough to account for the unfortunate "non-possumus" with which the Church (as I have defined it above) for a century has answered the pathetic appeals of labour for its alliance with labour's aspirations and ideals. The official Church has failed to see in the outstretched hands of labour the veiled appeal of Christ Himself. The cynical indifference of churchmen, or their open opposition, or their captious criticism of every method labour has employed (*e.g.*, Trade Unions) for over a century, is the most terrible proof of and witness against that class monopoly of the Church to which public attention should now be directed.

But it is obvious that this antagonism is not natural. Opposition to the labour ideals does not belong to any intrinsic inward element in the Church, in her doctrine, sacraments, or worship, but merely to the class "interests" of many of her adherents. Intrinsically the Church has the same ideals, *viz.*, the moral and physical well-being of the people. The doctrine of the Incarnation, the witness of the sacraments of Holy Baptism, and Holy Communion, even her mode of worship, point directly to an alliance between the Church and a movement involving ideas so eminently Christian as those of the Labour Party. It is therefore inevitable that the two must coalesce, or rather that the one shall absorb the other, and that the Church, awakened out of its temporary alliance with the "upper classes," and recognising, however tardily, in the Labour movement, the call of the enlightened and quickened moral consciousness of the people for reform in the external arrangements of social life,

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will by the very law of her being, absorb this last manifestation of the Holy Spirit's work in society, so that once again there shall be one flock and one Shepherd:—

“One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.”

Sermon X.

THE CHURCH AND THE “LABOUR CHURCH.”

BY THE REV. F. LEWIS DONALDSON, M.A.,
Vicar of St. Mark's, Leicester.

HE divorce between the Church and the great Labour movements of the nineteenth century is, of all social phenomena, the most startling, because *a priori* it seems to be incredible that the Church should be disowned by those classes to whom pre-eminently she is sent, those classes which form the mass of the population, and who, by their poverty and the hardships to which they are exposed, are the very classes, men would suppose, which would be pre-disposed to listen to the Church's “Glad Tidings,” and to receive her consolations; and because, by the life of her Lord and by His spoken word, it is plain that He, though excepting no class from His ministry, yet sought out specially those who were poor, diseased, forsaken, and despised. Is it not recorded that “the common people heard Him gladly?”

Yet the fact of this divorce is incontestible, and is now, thank God, being recognised. For the recognition of the fact is the first step towards remedy. Until we have diagnosed a

disease, what hope is there of a cure? But it may be well to remind you of the fact. "Christianity," said a recent Bishop of Rochester, "is not in possession of South London." Mr. Charles Booth, in his monumental work on this subject, writing of the whole metropolis, corroborates the Bishop. Mr. Rowntree, of York, bears the same testimony regarding that city. Mr. Keir Hardie, leader of the new Labour Party, affirms it of the whole country, so far as the direction of the Labour movement is concerned. Hundreds of representative leaders have reaffirmed it. Every parish priest in our great cities, and most of those in country districts, know of it and deplore it. Social workers record it as one of the most potent and stubborn facts with which they have to deal. All church congresses have discussed it and lamented it. This divorce between the Labour movement and the Church, as an institution, stands out as the most glaring anomaly and scandal of our day and generation.

THE CAUSE. (1) NOT NATURAL IRRELIGION OF THE POOR.

But I must not labour this point. It is more important to essay the task of suggesting causes. First, then, the causes lie not in any "natural" irreligion of the labouring classes, nor in any antipathy to the Christian Faith as such. On the contrary, the poor are always "religious" even to superstition. No one who works amongst them can doubt it. There is little agnosticism, still less deliberate atheism amongst them. The secular movement of fifty years ago never touched their imagination nor their hearts; it was certainly never "in possession" of the labouring poor. And that movement is now dead, if not buried. Mr. Blatchford's recent attempt at a resuscitation of "determinism" has utterly failed to provoke any genuine response amongst the poor, and, if he persists in

his propaganda, will probably contract rather than extend his undoubted influence among the working classes; an influence which he has attained, not by his propaganda of "determinism," but by his zeal as a social reformer, and as the advocate of the poor and oppressed.

THE CAUSE. (2) NOT ANTIPATHY TO THE CHRISTIAN FAITH.

Nor is there certainly any antipathy to the Christian Faith as such. On the contrary, "at the Name of Jesus" every knee amongst these mighty millions bow, in the real sense that they venerate His Name, and much which that name represents. It is against the "Churches," not against Jesus Christ, that the minds of the labouring poor are set. "Most of the workmen and workwomen of our country do believe in Christ," says Mr. Will Crooks, M.P. "Some time ago, on Tower Hill, a crowd of men flung up their caps when the name of Jesus Christ was mentioned, and shouted 'Hurrah!'" says another witness. "Christianity," says Mr. George Haw, "is not assailed, but Christians," and "nowhere is a word breathed against Christ."

It is not the lack of religious feeling in the working classes, nor is it the lack of reverence for Jesus Christ our Lord which has estranged the working people of this country, but the apostasy of the Church herself. "The name of God," wrote S. Paul the Apostle, "is blasphemed among the nations through you," i.e., through the apostasy of the Church. We have not yet reached that awful result, as I have shown, for the name of God and of Christ is venerated still. But we are at the danger point.

BUT THE APOSTASY OF THE CHURCH.

The apostasy of the Church from its original character as a

fellowship, or brotherhood, the guardian of justice, and the protector of the oppressed—this is the cause of the alienation of the poor. “The workers have left the Church,” says a writer, “because the Church first left them.” “Labour feels,” says Mr. Haw, “that whatever social emancipation it has won, has been won not only without the churches, but often enough in spite of the churches.” And again, “The Church is to them the enemy of labour.”

No one who has worked seriously among the working classes can doubt that herein is the true cause of that estrangement of the people which church congresses, bishops, and clergy universally deplore. For a whole century the labouring poor have, in cycles of travail and suffering, been struggling towards a better human life. And what is the record of the “Official Church” towards this travail of humanity? What * but a steady uniform want of sympathy, a relentless opposition, and in the hour of labour’s victory a grudging, or, what is worse, a patronising recognition?

From the time of the Chartist onwards, through the days of Shaftesbury, Joseph Arch, Henry Broadhurst, and John Burns, up to the day of Keir Hardie and Will Crooks, the record has been the same. Throughout their bitter struggles, in times of stress, want, of “strikes” and of “lock-outs,” the working classes have been political pariahs to intelligent church-thought and to the mass of church-worshippers. The labouring poor have lived under a terrible industrial tyranny for generations. They have been ill-paid, ill-housed, ill-clad, and ill-nourished; they have seen their class brutalised

* I do not forget the many noble, self-sacrificing exceptions; but we have here to do with the general attitude of the official church, and not with the self-sacrifice of some individuals, priests and laity.

by the factory system of the nineteenth century, their wives and little children lacking the primary necessities of daily life; and they have lifted appealing hands to the professing church or churches of Jesus Christ, only to be rebuffed, rebuked, and, where possible, repressed. Can we wonder that with a true instinct, born of tragic knowledge of the truth, they have turned away once for all, and have left "professors of religion" to themselves. I, for one, not only cannot wonder at it, but I marvel that they have not turned against the Church with some terrific outburst of indignation, and violently taken the Kingdom of God by force. No rhetoric can express, still less exaggerate, the fearful folly of professing Christians, and their profane misapprehension of the trend of the Labour movement, or their shocking disregard even now of that appeal for justice which is the true "inwardness" of the Labour movement. The situation can only be adequately described as "The apostasy of the Church."

WHAT THE APOSTASY MEANS.

In what does this apostasy consist? For it is clear that the official church is still the guardian of the spoken and written word, is still the keeper of the Holy Sacraments and of the forms of worship, all of which in themselves, far from being antipathetic to types of struggling humanity, and to sorrowing causes, and to the weak, the poor, and the miserable are, on the contrary, perpetual witnesses on their behalf. Wherein then lies this apostasy of the Church?

The answer is, that the Church has neglected her duties to the poor; she has not seen that those in need and necessity have right; she has maintained the forms of faith and lost the substance; she has administered the sacraments, and

ignored their witness ; she has proclaimed the Holy Writings, but has denied in the sphere secular what she has affirmed in the sphere spiritual ; she has preached the Gospel partially, and has thereby made even the Truth to be of none effect. She has not borne her witness against the world, the flesh, and the devil ; against the world, oppressing the poor through a century of the factory system and of an unholy competitive commerce ; against the flesh, as exhibited in the luxurious lusts of the rich and well-to-do ; against the devil, as he walked up and down England and to and fro in it with his specious lies about the “greatest good of the greatest number ;” and “measures not men ;” and the “laws of political economy” which must be observed, though such observation make the commandments of God Himself to be of none effect.

CAUSES OF THIS APOSTASY.

Why, as thus defined, has the Church become apostate, and therefore “left” by that suffering humanity which it was meant to serve ? Why has the Church thus become worldly, false, in spite of her rites and sacraments ? Why, but because she has allowed herself to be exploited by the rich and powerful, until at last she has become a “class” Church ; so that, in fact, the world has invaded the sphere spiritual until it has become barely distinguishable, except in rite and sacrament, from the world itself.

This explanation of her apostasy is the only one which meets all the points of the case, the only one which explains the alienation of the masses of the poor. Slowly the rights of the poor in the Church have been taken from them, first before the Reformation, by the hierarchy, then by the

nobility, later by the middle classes, until at last the Church, apostate from the mind, spirit, and intention of her Lord, has been left desolate—Sion bereaved of her children. The rich have become “patrons” of parishes, they appoint all her bishops, mostly from their own class, and through their bishops and their own patronage, nominate the parochial clergy of nearly all the parishes in the land, clergy who also are drawn mainly from the upper and middle classes. The rich class and the well-to-do class direct her affairs and order her services, and preach her sermons; they fill her offices, legal, diocesan, and parochial; they set the “tone” of “Church opinion,” and even occupy the seats in her cathedrals and parish churches to the exclusion of the poor. Nay more, the class-spirit has invaded her current theological teaching, and has given it a bias alien to the travail and aspirations of the struggling masses of the labouring poor. Finally, the official church has delighted to honour men who have not been leaders of the people, but scions of their class, who have uniformly obstructed the will of the common folk when that will has sought expression in social or political reform.

The latest witness to the appalling fact that “Class” has monopolised the Church is the recent Lenten pastoral of Bishop Gore, who writes: “The prerogative position is given by Christ and His Apostles to the poor. And every Church is healthy in His sight in proportion as it is the Church of the poor. Now our Church is confessedly in town and country not this. The seating arrangements even in working-class parishes, favour this tendency. Our services are not easily intelligible to the poor. Our diocesan and often our parochial councils are representative of the rich rather than of the poor, of Capital more than of Labour.”

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Mr. T. E. Hervey, London County Councillor, speaks to the same effect of what he calls "the Churches." "The Christianity of the Churches has become a respectable middle-class institution, part of a condition of society which many of the more thoughtful workers feel to be out of harmony with the ideals of justice and of progress." Many such witnesses could be cited, but enough has been said to point the fact, obvious to all thoughtful people, that the Church as an institution has become the monopoly of the rich and well-to-do.

THE LABOUR CHURCH.

Labour thus divorced from the Church remains, as we have seen, not less religious. We have abundantly shown that intrinsically the Labour movement is inspired by religious ideals, controlled by religious conviction, and maintained by the eternal verities of faith, hope, and love.

Its secession from the Church is a witness not against Labour, but against the Church, not against the Faith, but against the unfaithfulness of the Church to that Faith.

It was, therefore, inevitable that the inward realities (or the "religion") of the Labour movement, should seek some sort of outward manifestation. So sacramental is the life of men that there can be no inward experience without a corresponding outward result or sign. Hence the rise of what are fondly termed "the Labour Churches." They came into existence :—

(a) as a protest against the apostasy of the Church.

(b) as an outward expression of the inward realities of the Labour movement.

As a protest against the apostasy of the Church, they follow

in the wake of most of the secessions from the Church. Every schism has presented some truth (albeit isolated from the proportion of all truth), and it is clear that as (for instance) "Quakerism" reaffirmed the truth of the reality of the inward voice of the Holy Spirit against a forgetful Church, so the Labour "Churches" exist first of all as a protest against the indifference of the official church to the tragedies of want and suffering to which Labour is exposed. Secondly, the Labour "Churches" arose, and are still arising, as an outward expression of the inward realities (or religion) in the Labour movement. Briefly, I should describe the creed of the Labour "Churches" as belief in the "Fatherhood of God and the Brotherhood of Man." Its practical ethic is "the service of man." But let them speak for themselves. Here are the principles of the Labour Church as printed as the preface to their hymnal :—

"The Labour Church is an organised effort to develop the religious life inherent in the Labour movement, and to give to that movement a higher Inspiration and a sturdier Independence in the great work of personal and social regeneration that lies before it. It appeals especially to those who have abandoned the traditional religion of the day without having found satisfaction in abandoning religion altogether.

"The Message of the Labour Church is that without obedience to God's Laws there can be no liberty.

"The Gospel of the Labour Church is that God is in the Labour movement, working through it for the further emancipation of man from the tyranny, both of his own half-developed nature, and of those social conditions which are opposed to his higher development.

"The Call of the Labour Church is to men everywhere to

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become 'God's fellow-workers' in the Era of Reconstruction on which we have entered."

Or again :—Alderman George Banton, of Leicester :—"The Labour Church is drawn from all classes of mankind, and all sections are welcomed under its broad wings. The great object is to understand all things; to love our neighbours as ourselves, to feed the hungry, clothe the naked, and minister to the sick."

THE CHURCH THE RESIDUARY LEGATEE OF LABOUR.

It is clear therefore that the Labour Churches have but reaffirmed some of the cardinal doctrines of the Catholic Church; and there is little doubt in my mind that it is in the spirit of these doctrines that they will develop their organizations, until the Church at large has repented of its apostasy, and is prepared practically to admit the truth for which the Labour Churches undoubtedly stand. Would to God we might hasten that day of reunion with these seceding masses by a quick repentance! For it is clear that there can be no final divorce between a movement which in itself is intrinsically Christian and the universal Church of Christ.

Do the Labour Churches "welcome all sections under their broad wings"? How can they stand apart then from that Church of the divine humanity which is in Christ Jesus, Who redeemed us to God by His blood "out of every kindred and tongue and people and nation." Do the Labour "Churches" seek the Fatherhood of God? Then they can know it only through Jesus Christ whom He hath sent, except by Whom no man cometh to the Father. Do they affirm the brotherhood of man? Then must it not be finally in Him in Whom alone all men are united, in Whom there is neither Jew nor

Gentile, bond nor free, male nor female, for all are one in Christ Jesus? Do they essay the service of man? Then shall it not be effected in serving Him Who is the Head of every man, the second Adam, the Saviour "Who redeemed me and all mankind?" Do the Labour "Churches" seek practical reform? Then shall they not repossess themselves of that mighty and universal power which covers the world in the Catholic Church? If the practical aim of the Labour movement is to possess itself of the sources of power—the legislature, the great instruments of production and the land—how can it withhold its hand from the most powerful of all forces on the earth, the Church? "The Labour movement," says one of its leaders, "needs the spirit of Christianity to give it increased life and strength." And again, "I look on the Church of England as being legally and morally the birthright of the people." So be it. And we cannot doubt that before long the classes comprised in the Labour movement, estranged by injustice and ill-treatment, but with no radical alienation of will or of conviction from the historic faith, will return to claim their own, and repossess themselves of their most precious birthright in the Church of God. We look forward to and believe in a return of the labouring classes to the Church of Him Whose name they venerate, and to Whose teaching, example and commands, they are ever making their appeal. When this "day of the Lord" comes in England (as it will) they will return "not in single spies but in battalions." This will be the work not of flesh and blood, but of that Holy Spirit Whose unseen motions, even now, inspire the Labour cause. The next "Labour Movement" will also be His work—that movement back to the land of promise, back to the Church of the Divine Humanity and to God; in that "day of the Lord" when

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"They shall come from the east and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God. And behold there are last which shall be first, and first which shall be last."

Sermon XI.

THE SOCIAL REDEMPTION OF THE UNEMPLOYED.

BY THE REV. F. LEWIS DONALDSON, M.A.,
Vicar of S. Mark's, Leicester.

S. MATTHEW, xx. 1.

“For the Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.”

ESUS Christ, in this parable of the labourers and the vineyard, gives a picture of His Church, and of the inner laws of industry and labour by which it shall be ruled. He Himself is the householder of the parable, and He comes forth into the world to call all men into His Church, that divine society or household which He sets up in the world. Into that household all men are called, at different times and under different circumstances. But, once called, they become subject to the laws of labour, of industry, and of reward, which therein prevails. This principle must be applied to our Churchmanship as it affects every department of life.

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For we must remember that the Church of Christ is but the pattern and symbol of all those laws of God which she is to advance in the world, and that the Kingdom of God prevails in the earth only so far as those laws which are inherent in His Church obtain also in practical affairs. It is not that the Church is to be guided and governed by one set of laws and the world by another; but that the ideals and laws of God, defined within His Church, are slowly but surely to be advanced into practical affairs, and to overcome the world in all its spheres.

THE "UNEMPLOYED" IS A SPIRITUAL PROBLEM.

Thus, in the parable before us, Jesus Christ teaches His disciples that the problem of "the unemployed" is a problem not merely of the world, but of the Kingdom of God; not merely economic, but spiritual; that it concerns not only laws of supply and demand, but laws of righteousness and good; not only of trade and commerce, but of justice and love.

This is the great lesson we have been slowly learning in England the last half-century—that it is morally wrong to leave the great spheres of commerce and industry to the free, unfettered sway of the forces "natural," and to the spasmodic claims of mere mercantile demand; so that in a good time labourers are abundantly employed, while in a bad time they are left workless and starving. We have discovered this to be not only bad policy, but bad morality.

WORK, THE LAW OF GOOD LIFE.

For what is the first condition of good living but this—

that *men shall work to live?* What but this is meant by the primeval law, "In the sweat of thy face thou shalt eat thy bread?" In the Christian age the law is no less clear. Christ declares the law of work to be eternal, "My Father worketh hitherto and I work," and urges His command, "Work while it is day." S. Paul declares that "If a man will not work, neither shall he eat," by which it is implied that men may work if they will to do so. While in the early Church, as Harnack recently declares, the rules regarding work were laid down with due precision. For those who could work, work; for those who could not work, provision; for those who would not work, nothing. It is, indeed, certain that both Hebrew and Christian ethics assume work as the law of all good living, and that society must recognise this truth as a first principle of its being.

NATIONS AND THE LAW OF WORK.

That community, therefore, which tolerates conditions under which it is impossible for its members to fulfil this primary law of good living, is not only in disobedience to the law of God, but is courting both moral and political disaster. If, in any nation, numbers of its sons are habitually workless, a condition of wrong living is set up, which is not only unjust and harmful to them, but full of peril to the state.

Nor can such a community throw all responsibility upon the individual. The laws of corporate life, as illustrated by the witness of the early Church, forbid this. In the parable itself, no blame is attached to the labourers. They are neither reproved nor commended. For the question of employment is not of mere individual responsibility. Men

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cannot "find work" if there be none to be found. In the parable the labourers are not idle because unwilling to labour. Nay, they had gone to the market place to be hired. It was with them, as it is with thousands now in England; they wished for work but could not find it. When the householder asks them, "Why stand ye here all the day, idle?" they can only answer, "Because no man hath hired us."

Large responsibility for unemployment must, therefore, be assumed by the state. It is significant that in the parable the householder goes out into the market place over and over again, until even the eleventh hour. It is evident that all are to find employment in His vineyard. Down to the last man they are engaged, and employment is supplied. It is thus plain that the Church is to affirm that lack of work is not merely of individual concern. The Kingdom of God in earth is like unto that householder. It is to find for its sons useful and honourable work.

A CHRISTIAN STATE IS TO SUPPLY EMPLOYMENT.

A society, organized righteously, is likewise to find employment for its labourers. If the agencies of ordinary commerce fail, for lack of discipline and arrangement, the whole body corporate (the household) is to assume responsibility. Her officers are to go out into the market place, at every crisis, and to supply work to all those not otherwise provided with it.

Why do we have to plead so hard for acceptance of this saving truth? Why is so evident a duty not complied with by the nation? Why do even earnest men nervously shrink from the responsibility it implies? The answer is that

employment has been regarded as a matter merely mercantile in its nature, whereas, in reality, it belongs to the moral sphere and to the noblest politics. It concerns not only commerce, but honour, justice, love. The labourers have been considered merely as instruments of riches, not as sons and brothers whom to leave to idleness, and therefore to both personal and domestic ruin, involves social injustice and therefore national disgrace. Thirty years ago a modern prophet, John Ruskin, proclaimed this truth in the plainest terms, "Any man or woman, out of employment, should be at once received at the nearest Government school, and set to such work as it appeared, on trial, they were fit for, at a fixed rate of wages determinable every year." This, the first great principle of this parable, is now before our nation. It has been timidly advanced in Parliament as "The Unemployed Workmen's Bill" of 1905, and citizens are nervously asking one another what it will involve. So long has commerce been in the devil's thrall, that we shrink from subjecting it to the laws of God Himself.

THE "PRESENT DISTRESS."

Yet we are fain to admit that the present distress unremedied cannot fail to develop into something worse. For who can regard without anxiety and alarm the fact of thousands of workless, foodless, joyless men existing in the very midst of plenty? Who can, without misgiving, contemplate this large army of paupers in the midst of the richest civilisation the world has ever known? This contrast is the great fact which it is verily impossible to reconcile with the "Christian consciousness" of to-day. Moreover, evil begets evil a thousand-fold. Our factories are robbing us of our wives and our children.

Women, in thousands, are employed in minding machines instead of tending their little children; the home-life of England is being sacrificed to the factory and the warehouse; boys and girls are taking the place of men; children are ousting their own fathers. Meanwhile, the men are “standing in the market place all the day idle.”

TREATMENT OF THE “UNEMPLOYED.”

Again, when at eventide the labourers received their reward, those that were last were paid as generously as the others. The last, the overlooked, the unfortunate, are given “whatsoever is right,” a living wage. What a contrast is here between the householder’s treatment of the unemployed and ours! We penalise the poor; we put them upon a hard and cruel “labour test”; we impose tasks of oakum-picking, and of stone-breaking, harsh, useless, and demoralising. We do not treat the poor man as a son, a brother, a friend, or as a fellow-citizen. We treat him as if an alien or a criminal. We disfranchise him and make him suffer more. All who fall out of the trade they were in, through lack of demand for labour, all who are displaced by new machinery go out into chaos; and we make little or no effort, as a Christian nation, to save them. What marvel if, disorganized and discouraged, they fall into final sloth and dissipation? A man’s character can scarcely bear, without disaster, such a strain of body, mind, and spirit, continued through many years. Much evil in society is due to the idle rich. Can we wonder, then, that much also is due to the idle poor?

“For Satan finds some mischief still
For idle hands to do.”

GOD'S PRESENT CALL TO LABOUR.*

But there is a wider and more general application of the parable, implicit in the last words thereof, "So the last shall be first, and the first last." The Lord of Life, at the eleventh hour, sees that His purpose is not done. The earlier workers in His vineyard have not sufficed; they have not fulfilled ideals, realised their opportunities. Once more He goes forth to call in those whom no divine call has yet reclaimed. He goes into the market place and brings in all those hitherto unfranchised, hitherto neglected. He calls them also into His vineyard.

What is this but an image of the marvellous call which God has recently extended to the neglected classes of society to take for the first time an active part in the body-politic. He calls them to-day in England as He has never called them in history before. He brings them into His vineyard, the lowest labourers, the common people. They shall be part of the body-politic; they shall affect the politics of the nation, not as before by pressure from without, but by influence from within; they shall enter into His vineyard, into Parliament and into Cabinet, they shall have their place at last within the sphere of government. Further, they shall also receive, though called at the eleventh hour, whatsoever is right, and that "right" is shown to be equality of treatment with those favoured by an earlier call. It is impossible to avoid this application of the parable.

"Early in the day." That Day is the Day of the Lord. Some have been called early to place and position like the early aristocracy; some at the sixth hour like the great

* See "Christ and the People," by the late Rev. Thomas Hancock ; Sermon II.

plutocracies ; some at the ninth hour like the middle classes. They have held in England place and power in the vineyard. But they, even at their best, cannot complete the will of God ; at the eleventh hour, therefore, the Lord of the Vineyard once more extends His call. This time to that great mass of the common people, who for the first time in the day of the Lord in England are now being organized for a brighter prospect and for a better, happier life. We can see how slowly but how surely God is working. At the eleventh hour He calls them, "Go ye also into My vineyard." He admits them at last to place and power and privilege. Nay more, He depends upon them for the *completion* of His Kingdom in the body-politic of England. The last shall be first, and shall fulfil the ideals of God. That which the first and second and third have failed to do, the last shall accomplish—the care of the aged, the uplifting of the poor, the protection of the oppressed, the redemption of the socially wronged, the real organization of industry and commerce. All this shall be done in England, in the Day of that Lord Who at the eleventh hour calls the great labouring classes to their place in the nation, which is His vineyard in this corner of His world. At the eleventh hour the last shall be first !

Sermon XII.

THE SOCIAL REDEMPTION OF THE OUTCAST AND POOR.

BY THE REV. F. LEWIS DONALDSON, M.A.,
Vicar of S. Mark's, Leicester.

UT of the snows and sorrows of the winter of 1904-5 sprang the now celebrated "unemployed" agitation which profoundly stirred the life of England. That agitation did immeasurable good, because it touched not only the reason but the heart and the imagination of the nation. It brought vividly before the English people as a whole those terrible facts relating to the workless, which, though known to all expert philanthropists, spring out of the "industrial" chaos of our time. The principle of fellowship, the idea of corporate life and corporate responsibility symbolized for centuries by the order and polity of the Church, has not yet been applied, in anything but slight manner, to the industrial life of England. The life of commerce has been left to the ebb and flow of "natural forces," to the bitter spirit of competition, and to the thrall of capital, modified in its worst results by the spasmodic efforts of private philanthropy, and

a harsh official poor law. But there has been no Divine ordering of commercial and industrial life, no Kingdom of God within it, with its controlling and hallowing power. As a result we have that "fluctuation of the market" that disregard of human well-being which issues in time of crisis in the sacrifice of many thousands of the workers.

A FELLOWSHIP OF THE OUTCAST.

Of this condition of chaos the unemployed crisis was but a sign, a symbol. But though the unemployed in large numbers we have always with us, that crisis moved the imagination of the nation, as it had never been moved upon this subject before. Why? I have already in the first address suggested one great reason, viz., because the Holy Spirit has quickened in the moral conscience of the nation a sensitiveness unknown before. But I would now suggest another reason, viz., the organization of the "unemployed." Due consideration has not, I think, been given to the influence of those organizations of the workless which took place in various towns of England in the winter of 1904-5. The "registration" by the distress committees now going on is, be it remembered, but an official following of the rough-and-ready registration previously essayed by the Labour leaders. The daily parade and roll-call organized in certain English boroughs brought the unemployed, as such, for the first time into a sort of ordered fellowship. Men of the learned professions, men of politics, men of crafts, clergy, tradesmen, agricultural labourers, all sorts and conditions of men, have been organized in their several bands or unions; but this is, so far as I know, the first time that, upon a large scale, we have organized the outcast and the workless. Out of their despair, out of their loneliness, out of the solitude of their

individual lives, they were called into comradeship, into fellowship with one another. A sad fellowship truly, but yet a fellowship. And the humblest fellowship is better than the most lordly isolation. So Christ of John Baptist said, "The least in the Kingdom of Heaven is greater than he," because John, great though he was, stood solitary, alone; while the least in the Kingdom of Heaven (the Church) is a member of a mighty fellowship and order. No criticism of those daily roll-calls in the market place and those daily parades in the streets of our cities is of value which fails to take account of the thrilling symbol presented by this ordering into a new *fellowship* of the outcast workers of society. This it is which moved the heart of England, kindled the dull imagination of the English people, and finally issued in the beginning of reform—the "Unemployed Workmen's Act."

LEICESTER AND THE NATION.

If I may refer to our own experience in Leicester, I would say that this is what converted both our own town and many another. For a time Leicester had refused to believe in the reality of the tragedy. But "seeing is believing," and in the good sense of that aphorism, Leicester saw and believed; for as yet she had never seen the unemployed as a sad but plain reality. The "unemp'oyed" to most eyes had been simply a line of letterpress in a newspaper; or, at the most, a few guardians and clergy and public men and women might personally know the facts. But how many citizens had ever seen the unemployed *en masse*? The street parades in Leicester, followed by the now memorable pilgrimage to London, convinced the city that here was, in fact, a tragedy of the first degree. I shall not forget the first time I saw

the procession of the men move out of the Market Square for their ordinary mid-day street parade; nor will many thousands ever forget that memorable moment when the thin brown line of the "ragged army" moved out of the Market Square for the London Road, *en route* to the Metropolis, to the refrain of "Lead, kindly Light." Many eyes were dim, and the heart of Leicester turned tenderly to her sons in sorrow.

The effect upon the greater public of the nation was the same. I have seen the most unlikely people moved to tears. I recall one town councillor who, when we entered the largest hall in his town to rest there for the night, turned aside to hide his emotion, as the men, weary and wet, filed in. The same effect was produced upon all men and women of goodwill as we passed through town or village; or entered into the sacred precincts of the House of God. All were strangely moved by this pathetic fellowship of sorrow and misfortune. The city man said that "something must be done," the politician paused in his platitudes about "this great and prosperous country," the Bishop hesitated with unwonted tenderness as he spoke at the Abbey service to his "dear brethren in Christ," and the Dean gave the Benediction with an unexpected thrill in the words he uttered.

As for the common people, they heard us gladly, and we returned to Leicester with our faith in human nature strengthened and refreshed. He who "knew what was in man," thought it worth while to live and die and rise again for him. During that pilgrimage we too had learnt again how worth while it was. How kind the people were! How really good! From the children, who were always enthusiastic for "the poor unemployed," to the peasant men and women who freely gave their mites into the treasury of God, to help us, all united to make our

pilgrimage one of peace in earth and goodwill towards men.

THE CAUSE OF THE POOR.

The fact is, these fellow-citizens of ours realised as they gazed upon the Leicester men of sorrow, that they were symbolic of that forgetfulness of the poor which has been the mark of every great historic civilisation. This "ragged battalion" from the Midland city, signified the existence of social injustice and industrial wrong. Amid all the conflict of opinions the people penetrated to this truth as the real reason for the march. By a true instinct, they knew that, while it may be that a few men deliberately shirk their "daily round and common task," the mass of men are willing, if not eager, to fulfil it. The people, greeting us, knew the false ring of that social cant which dismisses a real tragedy, by the cynical gibe of "loafers," "cadgers," and that specious falsehood of politicians that unemployment "cannot be helped." The people's instinct and their humanity stand out in sharp contrast with this hypocrisy.

THE LAW OF LABOUR.

For, indeed, a great cause is herein at stake. The cause of humanity itself—and nothing less. All sociologists now agree that in periodic contraction of the markets, the labourer is ruthlessly sacrificed, and honest, intelligent workmen, apart altogether from their own will or fault, will find themselves out of work for months, perhaps for years. Further, the introduction of new machinery frequently takes place more rapidly than the power of labour to alter its conditions and adapt itself to the new circumstances thus created.

The great cause represented by the unemployed agitation of last year, may be stated thus:—The appeal is not merely for the right to live, but for the nobler right to work, in order that they may live. The law of God, “Six days shalt thou labour,” is obliterate for many men, by the trend of industrial events. “They cannot work if there is no work to be done,” men say. True, but is the responsibility to God’s law only individual; is it not also corporate, social, national?

By common consent it is both individual and corporate; and the appeal of the workless is to this corporate or national responsibility. “If,” they say, “for the good of all, new machinery be introduced; if, for the good of all the markets of the world must have free play; then, for the good of all, by the will of all, be just to us, and do not leave us to ruin. For you cannot build up the good of *all* on the ruin of many, and we are many. We appeal from the tyranny of machines to the national will and conscience. We appeal from the mere brute force of commerce, unrestrained and unhallowed, to the will and law of God, ‘Six days shalt thou labour.’ No advantage of mere mercantile prosperity will save ‘the good of all,’ if this law be violate. We, the unemployed, exist to-day in thousands, and our ruin is the nation’s peril, and the nation’s shame.”

WHAT IS THE REMEDY?

This appeal is unanswerable in its truth, and, therefore, its moral force. How shall it be answered, and what are the remedies? The first remedy lies in the transfer of the workless from factories to the land, from the city to the field. Here on primeval soil, the primeval law may be

fulfilled. It is in vain to beat against the factory doors which machinery has closed,

“ In close and crowded cities, where the sky
Frowns, like an angry father, mournfully.”

The unemployed, sons of the nation, must be taken by the nation out of these “close and crowded cities,” to till the soil—all that are fit for the exchange of town for country life. For the rest, further depopulation of the country must be arrested. The villages of England are decaying, her little country towns are growing smaller, her market gardens are contracting, her corn lands are disappearing in green fields. It is impossible that England can hold her own among the nations of the world, except the rehabilitation of the rural districts be essayed. But I plead urgency for the problem, not now for imperial, but for domestic and humane considerations.

Pending final reform, farm colonies constitute stepping-stones to better things. Experts assure us that a vast amount of good can be done by these means. One of the first steps is the classification of the unemployed into three great divisions—(a) the unemployable (b) the chronically unemployed, and (c) the temporarily unemployed. Under (a) we include adult epileptics and the feeble-minded, who must be segregated from the rest, in colonies specially adapted for them. Further, there are the ne'er-do-wells and habitual vagrants, and inebriates, for whom colonies of a *penal* character must be constituted. The Belgian colony at Merxplas, is an instance of such a system. There are other classes (*e.g.* youths and girls, totally untrained, and, therefore, unfitted for regular labour) to which the nation

must give special attention. Under (*b*) we are face to face with an enormous problem, involving wide considerations, e.g. How far might this problem, which is always with us, be solved by diminishing child-labour, women's-labour, reduction of the over-long hours of labour, alien immigration, etc.? How far is it due to the exodus from rural districts to the towns? Would not adequate provision for the old, for those over sixty years of age, still further reduce the number of the chronically unemployed? Above all, we must depend upon the better ordering of industry, as a whole, to effect a permanent remedy. The third class (*c*) of the temporarily unemployed, is to be dealt with not by the present, absurd system of our Poor Law, but by recognition of the fact that their condition is due to causes mainly outside individual control. Other avenues of work must be found, crises in trade must be scientifically treated; and national resources at times of depression over the whole of trade must be invoked. As the half-hour limit of this address forbids any exposition of detail, a statement of principles alone must suffice.

The second remedy lies in the better ordering of industry and commerce. Labour bureaux, systematically organized, and safeguarded from possible abuse by unscrupulous employers, would be an immense boon to the working classes. Upon the larger question of the ordering of industry itself, I am not competent to speak, but that this century will see an extraordinary development of the principle of the national control and ordering of industry I am convinced. Meanwhile, the unemployment of men of middle life is coincident with the enormous increase of employment for women, girls, and boys. The domestic life of England, and the national good, is being imperilled for the sake of mercantile success. Is the game,

even if successful, really worth the candle? Are we for ever, are we for much longer, to sacrifice the highest welfare of our labouring classes, men, women, children, the beauty and purity of home, the health and strength and happiness of our race, to the tyrannous demands of the factory system of to-day? Can we view without alarm the decadence of home in all industrial cities, directly caused by the absence of wives and mothers who are in the factory all day? Is the terrible rate of infantile mortality to be continued, merely because factory machines are monopolising the natural guardians of the babes? Are boys and girls always to be withdrawn from schooling just when they are ripe for learning? Are our youths and maidens always to dissipate their golden early days in indiscriminate and unskilled modes of earning their own living? If reforms were essayed in these directions, if the school age limit were slowly but surely raised until we reached at least the level of the regulations of the German Empire, would not the scope of employment for fathers and elder brothers be enlarged, and the curse of unemployment vastly lessened?

Again, in regard to the aged poor, are we not already ripe for great reforms? Can a nation, which has spent £250,000,000 in twenty-five years in carrying out the present unsatisfactory poor-law system, be said to be incapable of financing a well-devised system of old age pensions? Is it impossible to devise such a system of pensions for old age which would withdraw from the labour world many who at present diminish the chances of work for many men of middle life? Can we any longer honourably withhold this long-delayed measure of reform? Archbishop and cardinal, priest and layman, politician and philanthropist, peer and peasant, all have united to urge this measure of

reform upon our statesmen. But that statesman who shall make an everlasting name by the social redemption of the aged poor has not yet arisen in the land. No great statesman has yet grappled with the greatest of all problems, the social redemption of the outcast and the poor. England now awaits him. Gladstone was the last great statesman of the era of political liberation; Disraeli the great statesman of Imperial imagination. But no statesman of first rank, as yet, has given his life and genius to the problem of the poor. I must believe that God will in this hour of need call such a man to service and to power.

PREVENTION BETTER THAN CURE.

The new epoch now before us demands a great constructive policy in England's home affairs. No mere "philanthropy" in the older meaning of that phrase will suffice. No private corporation can finally be substitute for national co-operation. Neither the Church Army nor the Salvation Army can safely be entrusted with powers beyond those they at present have attained. They remain admirable as societies established to palliate such evils rather than to remove them. Nor will emigration do more than palliate. Englishmen indeed may well view with apprehension rather than with approval the transportation of thousands of her stronger sons and daughters to the "plantations beyond the seas." With our population weakened by the physical and moral deterioration within our greater cities, with our rural districts decimated, and with a falling annual birth-rate, how can we regard without alarm the present proposal to solve the problems of poverty and unemployment by yet further deportation of thousands of our best?

We have arrived, I believe, at the climax of such efforts.

Emigration, "charity" societies for saving the waifs and strays which are produced by abominable social conditions, the Poor Law as we know it, harsh, inhuman, and unredemptive (together with the unorganised, disordered condition of industry and commerce)—all these things must yield up their traditional claims to stronger and more constructive measures. The social redemption of the outcast and poor cannot be achieved save by the gradual transformation of those social conditions which perennially create them. It is not enough to palliate evils, we must attack the causes which produce them.

Here, then, is the remedy, and the hope of future good. But the nation must effect it; the national will and power must take action ; the immense resources of the nation must be evoked. Power must be delegated to municipalities and local bodies. All must act together, in faith, and hope, and love. Only so shall the tragedy of unemployment cease, and the poor and workless be redeemed.

Sermon XIII.

THE APOTHEOSIS OR TRIUMPH OF LABOUR.

ITS EXALTATION IN JESUS CHRIST.

By THE REV. F. LEWIS DONALDSON, M.A.,

Vicar of S. Marks, Leicester.

S. JAMES i, 9.

“Let the brother of low degree rejoice in that he is exalted.”

APOTHEOSIS may be described as the process by which man pays extreme honour to man by investing him with a divine degree. It may be after death as by the Chinese to Confucius; or it may be in life, as by the Romans to Cæsar Augustus. But in either case the principle is manifest, by which, for special honour, one man is lifted up above his fellows, so that they may excuse themselves for paying him honours divine. Grotesque as, in some of its aspects, apotheosis may appear to us, there is a real pathos in the spectacle it presents of the anxiety of men to know something to which they might look with veneration as linked with their life and yet as far above it. No greater error can be made than to indulge in ridicule of a custom,

which in distant ages served some good purpose in the providence of God. Instead we should rather try to penetrate into the causes which produced or sustained a custom so curious. In the time of Cæsar Augustus the apotheosis of the Emperor served without a doubt a vast political purpose, giving to the person of the Emperor an added influence for unity upon the widely diverse peoples over whom he ruled.

But this peculiar and eclectic use of apotheosis is of the essence of paganism, which, as it were, projected its heroes into a sublime isolation from ordinary human life, so that an Augustus of Rome or a hero of Greece is still further removed from the common lot of men. These things were shadows of better things to come. It is at the very time of the apotheosis of Cæsar Augustus that the true apotheosis for which the waiting and weary world had been in travail at last takes place, and “the Word was made flesh and dwelt among us,” breaking the bondage of corruption that we should be delivered into the glorious liberty of the children of God.

THE TRUE APOTHEOSIS.

It is through that Eternal Word, enfleshed of the Virgin Mary, and made Man, that the true apotheosis is effected for human kind, and the highest honour capable of being paid to man is given him by God in Christ, in Whom our poor nature is redeemed and through Whom we have access by one Spirit unto the Father; Who, though He be God and Man, is one Christ, not by the conversion of the Godhead into flesh, but by taking of the Manhood into God. Henceforth, the Apostle to the nations declares, apotheosis, or the entry of man into the divine sphere, is no longer to be the prerogative of potentate or philosopher, a Confucius, or a

Cæsar: it is to be the new birthright of every man in Christ Jesus, Who as the second Adam is the head of every man, and in Whom all men are to share in the attributes of God. The Christian apotheosis is that of a brotherhood inter-penetrated and exalted by the divine life. It is not the mere exaltation of a personage, which is the world's apotheosis. It is the exaltation of all men by union with the Man, Jesus Christ. Neither is it any posthumous honour, but the exaltation of the living, who, by baptism of the Holy Ghost, are one body in Christ.

THE DIVINE DEMOCRACY.

Thus the Day of Pentecost issues in the realisation of a divine-human democracy, by the work of the Holy Spirit, whose baptism of fire began the new creation in the apotheosis of the Church, by those "representatives" who were assembled with one accord in one place. Gathered around those representatives were "devout men out of every nation under heaven," who formed the beginning of the new divine democracy which was the undoubted "character" of the first circle of the Church.

And the immediate result in the secular sphere was a "Commonwealth," an immediate realisation of the fact that a brotherhood must issue in a common interest and an ordered life. "And all that believed were together, and had all things common; and sold their possessions and goods and parted to all men as every man had need. And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things common. Neither were there any among them that lacked."

It is scarcely possible to make too much of the significance of these events. The first "social democratic federation" in the world was the early Church, that first circle of three thousand men and women out of every nation under heaven that received the gift of the Holy Spirit by baptism, and became incorporate into the divine humanity of Christ. The brotherhood was achieved by the motions of the Holy Spirit working in the hearts of men. He it was who then "put down the mighty from their seat and exalted the humble and the meek." Men became brothers indeed, the rich and the poor together, living in one fellowship, bearing one witness, having one interest and one joy in living. "Let the brother of low degree rejoice (says S. James) in that he is exalted, and the rich in that he is made low." For a space the kingdom of God is come, and His will is done in earth as it is in Heaven. For a space there is actually realised that kingdom of joy, of peace, of love, and glory, which S. John afterwards saw completed in his vision upon Patmos.

THE APOTHEOSIS OF THE POOR.

But we have further testimony in early ecclesiastical history of the continued process by which the Word of God made flesh brought about the regeneration of society. Even after the failure of the Apostolic attempt at a sudden realisation of the Kingdom of God, the process of redemption went on. Men who believed in the incarnation of the Christ, men who knew that in that mystery alone the Fatherhood of God was made known, were by a moral necessity constrained to believe also in the brotherhood of man. The poor, the weak, the despised, the slave—all were glorified in Him, the Lord of Glory. The abolition of slavery, and the redemption of lords and ladies of the

Empire from their abominable luxury and lust, were accomplished by the belief in the immeasurable sanctity of human life, which issued from the Incarnation. Baptism proclaimed every man, woman, and child, every human being, as of sacred and priceless value. The actual working out of this belief was of necessity specially evident in the exaltation of those of low degree, from being outcasts to being priests and princes in the kingdom of God. The poor, the despised, the unfortunate, the outcast, the slave, the unemployed, the cripple, the leper, the diseased, the miserable and sorrow-stricken, these pre-eminently found their apotheosis in the living honour paid unto them by the Apostolic Church.

POWER OF THE FAITH TO-DAY.

It is this belief alone by which to-day the regeneration of society and the exaltation of the poor can be achieved. What small advances society has made out of the paganism of the factory system are due entirely to what belief men have still had in modern times in the apotheosis or exaltation of humanity in the nature and person of Christ, and in the actual brotherhood of men which the Incarnation reveals. The shocking condition of society and the cruel neglect of the poor, and the demoralisation of labour, are due to the fact that men do *not* believe in the faith once delivered to saints. No society, permeated through and through, not with professions of belief, but with belief itself in the Incarnation and, therefore, in the immeasurable sanctity of human life, would tolerate the conditions under which the miserable poor or the luxurious rich pass their lives. It is true, indeed, that groups of men are organized in England to-day whose work for the uplifting of the people's life is strenuous and noble, but who profess no belief in the

Christian verities. But it is clear that the very motives which inspire them, and the very ideals attracting them, and to which they appeal, are the product of that conjunction in Christ of the wisdom and power of God with the nature of man. I have this week examined some of the symbols of their various efforts for the social salvation of the poor and for the redemption, *i.e.*, the exaltation of labour into the glorious liberty of the sons of God. In every instance I affirm that they owe their inspiration and their ideal to the Faith. It is not only that their positive organizations are actually promoting the kingdom of God —the great fellowships, the trade unions which have been mighty instruments of justice; or poor law and education reforms; or co-operative societies; all which have been powerful factors in the uplifting of the poor. It is more than that. It is deeper.

Whence this ideal of Brotherhood as an effective and permanent bond between men, which is to survive all temptation and to withstand all strain? Whence this ideal of progress—of an everlasting upward, exalting motion—which, with whatever backward movements, is for ever and ever upward? Whence their belief in the positive sanctity of every man—of a man as a man? I say, where are the roots of these beliefs if they are not in Him Whose name they venerate, to Whose authority they so often, even unconsciously, appeal? Where would be these magnificent “Articles of Faith,” were it not for Him, Whose name is above every other name? Whence their assurance of a final victory for the poor, and the cause of labour, notwithstanding the enormous forces set in opposition, and the vast power of Mammon, if it is not in the triumph of the Cross over sin, and of

the Resurrection over death? The ever-living hope which, with all the horror of the world around us, yet permeates society as we know it, and sustains the truest men and women in their struggle against themselves and against the evils which afflict the poor, is the heritage of our world through Christ, and through Him alone. It is the heart of the Christian faith whose pulsations sustain many a group of workers who yet may declaim "We are not believers," and many a soul who yet may glibly tell us "I am not a Christian."

In a word, it is certain that the exaltation of those of low degree—the cause of labour throughout the world—will be effected only by the power of love. The apotheosis of labour is the social redemption of those of low degree who can be exalted only by the Lord of Love working in the minds and hearts of men and in society. That cause He now commits afresh to this generation, together with a sure and certain hope which for labour, as for all men, we possess only in Him Who Himself exalted our humanity in His Own most glorious Life, and afterwards with great triumph unto His Kingdom in heaven.

Sermon XIV.

GROWTH.

MORAL ADVANCE.

BY THE REV. CANON A. W. JEPHSON, M.A.,
Vicar of St. John's, Walworth.

ISAIAH lx. 19.

“The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.”

REVELATIONS xxi. 22.

“I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”



HERE is no better test of a man's or of a nation's progress than the advancing power to do without the things which once were considered essential. The prophet bids the people look forward to a time when the sun and the moon shall become needless, when in some new and more direct fashion they shall win such experience of God that they require nothing to reflect His light to them, but that He Himself is His own strength and inspiration.

The power to do without one thing after another which we had deemed essential is the way—and perhaps the only way—whereby we can advance to the higher life, the way of moral progress.

Those who have had anything to do with the training of children know how utterly true is this contention. The lines in the copy-book, the rules in arithmetic, the constant supervision, all give way *in turn* to a sense of care and responsibility higher and nobler than the former kind of discipline. Bishop Philips Brooks, in one of his sermons, shows how these “leading strings” depart and the child first stumbles, and then properly manages to get along. And every rightly constituted man does the same, discarding helps and assistances, as his mind widens and morality deepens, until he can do without what he thought to be necessities, as the vision of God, and the helpfulness of that vision, becomes clearer and more convincing.

Let us make the point clear. The rules and the helps are necessary from the earliest age, and must be insisted on there and then: but an undue reliance on those helps after the early stage is passed is a source of danger and immobility, which threatens all real progress. The man does not want the boy’s sports, because he has found in the serious work of life the true field for the emulation and activities, which were only trying themselves in the playground. The Battle of Waterloo was decided in the playing fields of Eton. The man can do without the exercises of the boy because he has the pleasure of mental effort, business competition, assiduity in attaining an end, and a straightforward definition as to his aim and object, going forward deliberately with the purpose that he has framed.

Tom Hood sings mournfully :—

“ ’Tis little joy
To know I’m farther off from heaven
Than when I was a boy.”

Yes, true, innocence may be much ; but knowledge is more. The change from boyhood to true manhood is an advance from unreality to actuality, a change from the symbol to the thing signified. Life is full of outward and visible signs of inward and spiritual graces, a sacrament in the truest meaning of the word. Life, if it be normal and God-guided, is an advance marked through its course by those abandoned interests and helps which strew the path of moral progress as we advance nearer and nearer to the light which fills all things.

“ The sun shall be no more thy light by day : neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory.”

This advance by means of old helps discarded and abandoned is in danger of being forgotten. The old things were so useful, and so pleasant ; they made no demand upon our energies ! It was so much easier to go on with them rather than to take the next step without them.

The man climbing a mountain has got a firm foothold and something that his hands can grasp. Yet he cannot stop there ; he must go forward and find another foothold and then another, if he is to reach the top of the mountain. So we must learn that if progress is to be made, we must give up and part from things which helped us in days gone by, but which must now be left behind us. And if

you think of it, this will explain the odd and curious varieties of opinions that there are amongst men as to what things are necessary.

It is all explained by the different stages of man's progress. They cannot all have arrived at the same point, and it cannot be necessary for them to use the same helps. Diversity of opinion, and in judgment, is by no means an evil. It is God's doing, Who makes every blade of grass in a field different, as you can see for yourself if you look at them with a magnifying glass. This is God's hall-mark of progress: and wherever there are these differences and diversities, there is a sign of growth.

The one fatal obstacle to progress is a craving for uniformity. There may be a beautiful unity in diversity. But uniformity, whereby we crush out individuality, and make all men think, and do, and act in the same way, is fatal, not only to growth and progress, but fatal to the right perception of God's methods in training up the human race. Acts of uniformity for which our forefathers used to fight and which have descended to us in these days may well be described as human attempts to contravene God's plans. Where there is a difference of opinion and practice, there one sees the Holy Spirit of God at work, there one notes that in this at least all sides get a hearing, and all facts are being taken into consideration; all persons, whether they have arrived at our standard or not, have a say in the matter. We believe that God is guiding us by the conclusion at which the wisdom of the race and the intelligence of mankind is gradually arriving.

The wasps and weasels of Natural History have their place in the grand scheme of evolution, and even human

beings and human organizations which seem to us disagreeable and unwanted have their place in the grand moulding of men's minds towards growth and moral progress.

Stagnation and uniformity are the two greatest foes of moral progress, and, in fact, of all progress from the lower to the higher in any department of life, be it knowledge, statesmanship, business, philanthropy, or religion itself.

Now this wider outlook of man, his strivings and his accomplishments, will give satisfaction to the thoughtful, and it ought to give hope to all. Still we know there are Israelites who sigh for the fleshpots of Egypt in going through the harder experiences of the wanderings in the desert. The tendency of the uninformed and the lazy is to rest content with what they are, and with what they are able to do, without effort. For I am of opinion that God never intended anybody or anything to rest contented as they are. Directly a person is content with what he is, I am as certain as possible that that person is not as good as he might be. To rest content with things as they are, to be able to do and to live without effort, well, this is only another name for death. The only real uniformity is to be found in dead things. If there is life and growth, there is continual rising from lower to higher, and a fitting of the growing thing to its proper place in its environment, a discarding of all old plans, and scaffolds, as the building nears completion. A new light breaks on us from sociology, and we must advance by its means, and not put its truths on one side as if they had nothing to do with us in our moral progress. Fresh information keeps pouring in upon us from every scientific writer, school, and university. Do not let us go about wringing our hands at each fresh discovery of God's glorious methods of ordering His earth,

the world, and the things that are therein. Let us use these things, fit them into their proper place, and then go on *with* their help, not *without* it.

Statesmanship has made many efforts and many helps to improve society. Use them to pass another stage, and then press forward, not relying on those matters for more than they are worth, or for longer than they serve. Why the whole world itself is moving along and improving in spite of what some people may say! And the improvements of the world, God-ordered, as I believe them to be, God-guided, and God-given, as I know them to be, we must use all these as helps. And when they have served their purpose we must drop them and go on alone without them.

I would say exactly the same of theology. It advances and it grows, and to-morrow I shall have an opportunity of saying what I think on that matter. And I would like to recommend to you (if you are interested in these matters) the "Cambridge Theological Essays," a book that has been out now for some months, which contains food for thought, and probably as much as you or I are able to give in the course of our lives.

The same tendencies are shown, whether it be in theology, or in any other sciences. We know more of God and of His working than did our forefathers. I believe that we love the Lord Jesus with truer meaning than our ancestors. The Incarnation has been brought down into men's intimate knowledge in a way which fifty years ago was undreamt of. The work of God the Holy Spirit was—I won't say unknown—but ignored a few years back. You hardly ever heard a sermon about, or heard people speak of, God the Holy Ghost, except perhaps at

Whitsuntide and Trinity Sunday. And now belief in this all-pervading, ever-present Spirit is the foundation of our religion, and it is increasing in intensity as the years go on. These fresh interpretations, these new intimations of God's will, God's power, and God's mind, all take their place with us for their day and generation. We are thankful to God for sending them, we will use them while they may be used, but we will not keep them longer than the purpose which they serve.

Quod semper, quod ubique, quod ab omnibus, is a pleasing sentiment, but we put it by along with the rattles and the hoops of childhood. It had its virtue, its merit, its use, but now it is *passé*. God has other and better means now. The old has passed away, all things have become new. "I saw no temple therein," said S. John, "for the Lord Almighty and the Lamb are the temple of it."

It is difficult to shift our point of view to take in the glorious prospect that opens out; but if you keep your eyes fixed on the ground, on a present effort and past helps, you will never see either the glorious mountains in the distance, or the sun rising in its strength.

God has other and better means now. Old things have passed away; all things are becoming new. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory."

Sermon XV.

SPIRITUAL COMPLETENESS.

BY THE REV. CANON A. W. JEPHISON, M.A.,
Vicar of St. John's, Walworth.

PHILIPPIANS iii. 13, 14.

“Brethren, I count not myself to have apprehended: but one thing I do, forgetting those things which are behind, and stretching forward to the things which are before,

“I press towards the goal unto the prize of the high calling of God in Christ Jesus.”

F Moral Progress, as I tried to maintain yesterday, involves the use of all and every fresh inspiration of God the Holy Ghost, with which He enlightens our race, Spiritual Completeness (which is the subject of my sermon to-day) follows on naturally, and is developed by the self-same natural process which I have claimed as God's method and God's way.

If the one is hindered by too great dependence on past help, and by reluctance to use the more modern gains of experience and knowledge which are so abundantly given to us to profit by, and to apply, so it seems to me that spiritual development has been, and is retarded by an unwillingness

to attempt higher flights, and to explore the realms which lie immediately above our present condition.

Nothing is more remarkable than the gradual manner in which mankind has advanced in the path of moral progress. The story of the Divine education of Israel as it appears in the light of modern criticism, is a proof of the extreme slowness with which man grasps the most fundamental principles of morality. From Moses to Amos, the Israelites were learning, what seems to us, the elementary truth, that right conduct is more important than the performance of ritual acts of worship. Ezekiel proclaimed a startling novelty to many of his age when he declared that every man is personally responsible to God Himself; but our Lord came to reveal to His disciples a view of duty and of religion far beyond anything of which the world had hitherto dreamed. He called upon men to make an unprecedented advance from formalism to spirituality, from laws to principles, from the tyranny of fear to the free service of love.

But the true significance of the words or acts of any great man are rarely grasped at first, and important truths have scarcely ever been understood by the generation in which they first came to light. For since mankind is no more able than a child to see the purpose of its teachers in a moment, it has to assimilate its lessons before they can be appreciated at their true value.

It is for the future that all great teachers have to work, and the more valuable their lessons the less rapidly are they apprehended. The "Immortals," Homer, Plato, Virgil, Dante, Shakespeare, are still read because it is felt that they have still unrevealed messages for the world ; and what is true of them is far more true of our Lord Jesus Christ, Who, even regarded from naturalistic standpoints, is less

easy to comprehend than any human being who has hitherto lived on earth. The race has not even yet learned its lesson. Humanity is still striving to reach the goal that He set before it. No other life has exercised a similar influence. As Goethe truly says: "Let intellectual and spiritual culture progress, and the human mind expand as much as it will, beyond the grandeur and the moral elevation of Christianity as it sparkles and shines in the Gospels, the human mind will not advance. Hindoo philosophy may have gained more adherents. The rule of life prescribed by Mahomet may have secured a more rapid recognition, but it is the Person of Jesus Christ which is still the power on earth, and it is by this means, of continually appealing to something higher in our nature, something still beyond our present attainments, that the results of His life are seen, in ever widening circles in the history of mankind."

This quotation, from the book of which I spoke yesterday, gives a very fair indication of the scope and object of a book which, in my opinion, is one of the most remarkable testimonies to the multiplied influences of the teaching of Jesus Christ in this twentieth century. It is an honest appeal to cast away reliance on props that have served their day and purpose, and boldly to advance to that wider, fairer, and more intellectual *régime* that lies on ahead.

No one can read "The Idea of Revelation in the Light of Modern Knowledge and Research," by James Morris Wilson (late Archdeacon), and not be impressed by the splendour of the possibilities which now await the aroused Christian. Frankly and gladly too to accept the conclusions arrived at in other sciences, and by other teachers, is the glory of all real theology, and to advance as the Queen of Sciences by the aid and the assistance accorded by

them. This is the particular glory of all theology, and perhaps the special work of theology to-day.

Concerned as we always are, and always shall be with sin and its removal, yet that will be insufficient for the renewed and the revived mind of mankind trying to grasp the whole prospect. The Being of God fills all things, and even the details of scientific evolution become witnesses to His existence and His controlling power. Physical science and philosophy can both be used, not as disprovers of His being, but as finger-points which point unhesitatingly to One great Mind, the First Great Cause Which has ordered all things both in Heaven and earth. Man's history, as traced by the scientific thought of to-day, proves that he too is under law, not an exemption or an exception, but part of God's own world, part of that wonderful scheme of evolution whereby the rise from the lower to the higher is being continually carried out, and must go on and can never cease, depending not upon individual effort so much as I believe is maintained, but upon the ordering of a law, which, as it is made by God, is unalterable and unchangeable.

Personally, I believe that when this fact is really grasped, and man's origin and his place in nature, not only decided upon, but believed in, all kinds of results must follow, and the possibility of a distinct and definite rise in man's moral, intellectual, and spiritual nature must follow as inevitably as day follows night. Man's relation to God is seen in a new light, man's nearness to God is a thing not merely assumed, but proved, and the possibilities which thenceforward must ensue are beyond the tongue of angels and of men to describe.

Christ in the Church, whether we take the old view or the

testimony of history, is now seen to be a far grander thing than anything that had ever hitherto entered into the heart of man to conceive. He reigns supreme over all, and through all, and in all, God blessed for ever, the one and only hope of a redeemed and renewed humanity. Man's relation to God thus becomes one of fact and truth, charged with development which must continue and grow, and to which development it is impossible to assign limits.

Compare man now and in the time of Henry VII., and see what marvellous advance he has made since that day. Twelve hundred years of mediævalism and the cramping influences of unrestrained Church discipline did, in effect, limit man's growth, but the 350 years of freedom have done more for the race than the whole previous epoch, and we to-day see the growth and expansion of the hopes of mankind. Mankind cannot stop still. Its development is still going on; and its growth, slow but sure, continues in our might and knowledge to-day. There can be no end to this growth till God be all in all.

Christ holds the answers to all our questions. The Gospels show us how, little by little, Jesus lifted His disciples past one conception after another, until at last they knew nothing that was absolutely necessary except God. They began as fishermen who could not do without their nets, their boats, their fisher friends, their sports, and their gossipings; but He carried them stage by stage till they were crying out: "Lord, show us the Father, and it sufficeth us." And the climax is reached when the least imaginative of them all could only fall on his knees before the Redeemer, crying out: "My Lord and my God!"

That wonderful change—how wonderful we often forget, because the story is so familiar—He brought about by

revealing Himself. When living with Him, they saw the beauty of gentleness and self-sacrifice ; they saw the glory of forgiveness and regeneration ; they saw the new life that opened out before them, who knew His grace and salvation. And they may have seen, and S. Paul certainly did see, the higher glory of humanity. Then it was not so important to them how they fared, and what they ate, and what they wore, and how their trade prospered ; all these things do the nations of the earth seek after. To them the question shifted ; the test of life swept higher up. Were they indeed His? Had they got His Spirit? Were they living His life? Had they part in His eternity?

And so, when you and I really desire the salvation of Christ, He will do for us all that He did for them. Our tests of life will sweep up higher. Not, Is my body well? But, Is my soul strong? Not, Is my friend sure to live by my side? But, Is he living with God? Not, Am I sure of the life that is here and now? But, Am I living the life that is for ever? Health, companionship, life itself, these are no longer indispensable when Christ has shown us God. A resignation which is not despair, but aspiration, a looser grasp of time, that means how strongly we are holding to eternity. This must come to us, after all our doing of little temporary things we have at last begun in Christ, the life and work which is to go on for ever and ever. Then we seem to see the heavens opened, and the very vision of God (and God in us) is clear to the eye of faith. Then we can do without the things which the world says are necessary. Then we have passed from death unto life. Then we have left behind the lower and betaken us to the higher interests. We walk by faith, not by sight. Already, even while we are in the flesh, and before we cross the river, the promise finds

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its fulfilment. We live in the world, but we do not live by the world. Work, recreation, conversation, friendship, all come and go; God sends them; they have their purpose; but "I count not myself yet to have apprehended: but one thing I do, forgetting those things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

The three following addresses give a most rough and unsatisfactory expression to important truth.

I regret extremely that I have not had time to re-write them.

*But because of the truth so unworthily suggested, and
because of the patient kindness of the Editor of this volume,
I must refrain from destroying the papers.*

*They can only stand here without injury to the good work of
others, under the shelter of the condition which makes
each contributor to this book responsible for his own
faults alone.*

P. N. WAGGETT.

Sermon XVI.

“MARKS OF A PROGRESSIVE SOCIETY.”

CO-ORDINATION.

BY THE REV. P. N. WAGGETT, S.S.J.E.

PSALM lxviii. 6.

“God setteth the solitary in families.”

PSALM cvii. 41.

“Yet helpeth He the poor out of misery, and maketh Him households like a flock of sheep.”

N the second of these verses two good things are brought together. In one of them we all believe. The other we may profitably consider as a great condition of the first. It is unity of work made possible by common order, or Co-ordination.

In the Christian Social Union we all desire, according to our small power, to help the poor out of misery. Therefore it is good for us to reflect upon God’s way of doing this. He helpeth the poor out of misery by making Himself households like a flock of sheep. Our subject then this

morning shall be Co-ordination as one of the true marks of progress. It is only *one* of those marks. For there are many tests of progress besides those we are about to consider, and some of these others will be in our minds, while we leave them in silence in order to concentrate attention upon a selected few.

Here are three true marks of Progress :—

- (1) Co-ordination.
- (2) Individual liberty.
- (3) Care of the rising generation.*

I do not believe in any progress which is not marked by these three features, and I submit to you that they are necessary and true tests of Progress.

1. When Progress takes place many changes may accompany it. Such are the accumulation of material resources ; the enlargement of territorial empire ; an increase, both in extension and in intensity, of the power of knowledge ; the elaboration of culture and art. But all these things, though they may in certain circumstances contribute to progress, do not belong to its essence. They may be present where progress is absent, and some of them, at least, may be absent where progress is very real.

Although there is probably not one person here who thinks that these things are sufficient tests of progress ; there is also probably not one person present who does not *behave* as if they were. We all know that we shall not advance simply by accumulating money or other resources, yet we are not sufficiently careful to avoid giving credit by our actions to a theory of progress which we reject in thought.

If accumulation of treasure were a true test of progress,

* It was found that the first subject named required the time designed for two. Consequently the third subject was not treated.

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the Incas of Peru would appear to have been among the greatest of sovereigns. If extension of territory be a sufficient mark of progress, then Cetewayo and Lobengula were greater rulers far than Pericles. Extension of rule is not by itself a test of progress. We are not advancing *because* we paint the map red, although we may be advancing *while* we paint the map red. The Russian Empire grows rapidly. The Ambassador of Russia was once congratulated on the fact that his master's empire was as large as the moon. Yes, was the answer, but Russia grows and the moon does not. That growth is seldom checked, but it may be questioned whether it has always been a symbol and a result of human progress.

With regard to knowledge we are in a different position. Growth of knowledge comes very near to being a genuine test of progress, and it is doubtful whether there can be progress without a growth of knowledge. But it is not to be doubted that there may be a growth of knowledge without progress. Knowledge may grow in two respects—in extension and in intensity. It may grow by the acquisition of larger and richer fields of fact; and it may grow by penetrating more deeply the facts which are studied and illuminating what seem avenues to remoter secrets of existence. But the growth of knowledge in both these respects may take place without any genuine progress, and a state or nation in which knowledge in a certain sense flourishes may yet be on a downward slope and passing to ruin—a ruin which will not be less complete because it will carry in its sweep historians and critics perfectly able to describe the features and trace the causes of a disaster which they share with the thoughtless and the unlearned.

We shall not, then, accept great stores of wealth, we

shall not accept broad tracts of territory, we shall not accept even the growing light of knowledge as in themselves infallible tests of progress, although we shall affirm that the last comes much nearer the true test than any other we have named. Indeed, if knowledge fully deserved its name, I suppose it would be inseparable from progress ; for *really* to know is really to *love*, and it is in love and in the growth of love that we shall find the sure measure of progress.

2. For progress must always be measured and be measurable in terms of spirit. Only so far as we know that spirit grows are we sure that progress exists. Only if we can say that spirit is growing faster than before can we say that there is an acceleration of progress. Progress is always capable of being described in terms of spirit, and it is patient of measurement in units of spirit.

This statement may alarm those who think that spirits are to be observed only by magical vision, and the spiritual world entered only in trance, and studied by remote suggestions and hints rising from those parts of our being which are usually below the threshold of consciousness. But the primary exhibition of spirit for us is its exhibition in man. The spirits which are nearest to us are those which are or have been clothed in flesh. To us a reality which is measurable in spirit is measurable in terms of human life, for God Himself is now Man. There are other regions of spiritual creation where spiritual growth must be measured in terms of some other spiritual life, but for us it is a growth of *human* life, human life more abundant, of larger, freer movement, and of higher bliss. Other things being equal, progress is promoted when there are simply more men and more women. We

cannot secure advance by making lives more numerous at the expense of their quality. But if the quality is secure, then mere growth in numbers is spiritual advance. If men are good, then there is advance when *more* men live. If virtue stands at any rate at the old high level and is not receding, then, if there are *more* women, there is spiritual advance. If there is love, joy, peace among children, then there is spiritual advance if there are *more* children. *Other things being equal*, what we want is more of human life.

(3) But to make our test practical, we must remember the quality and the direction of the growth. Our physical life may easily grow in more than one direction. It does not give one much satisfaction to grow, for example, laterally. Moral growth also may be a growth of girth, like the growth of an *Emeritus* American chief, who, having done his turn of hunting and fighting, sits on his cushions to grow stouter for the admiration of his tribe. Well, there are moral natures which have thus grown more massive without growing better. There have been great men who have also been very great scoundrels. Progress must be growth in those elements of human life which alone endure and are worth having; love, helpfulness, truth, righteousness, in one word, holiness; that is, in the likeness to God which comes from the approach to God. And our progress will consist in receiving larger and larger supplies of the Divine life itself so as to approach to a perfect coincidence with Him, that He may be in us, and we in Him.

(4) God has given us a signal of this growth in the emotions and in the activities of love. If we are to

grow, we must grow in God; if we grow in God, we shall grow in love.

(5) If we grow in love it will not be in thought and word only, though these contribute, but in act. "Little children, let us love one another, not in word, but in deed."

(6) And so at last we come to our point for to-day. This growth in love by deed is secured by larger and larger Co-ordination. (The simpler word 'Fellowship,' on many grounds to be preferred, hardly carries the full sense.)

Now how does Co-ordination grow?

To begin with, it grows by a simple *extension* and increase of fellowship, when more persons are joined together, and joined together more closely. That is its first and primitive method. When two men learn how to make three company, there is an instance of progress. The man who says, "Two is company, and three none," is impoverished and destitute in spirit. He is a progressive man who can span in a third. If the three can span in three hundred, if the twelve can span in hundreds (as the twelve who first followed Jesus did), if the number of men taken into fellowship can be counted by thousands, then there a robust and powerful spirit of love is present. It is both exhibited and secured—not only manifested, but also developed—in the simple operation of taking more and more men into company. The mere *accumulation* of souls is progress, up to a point.

This simplest growth brings various advantages. Larger fellowship is to be desired, first, (*a*) in order that the goods we possess may be more justly shared

because more *universally* distributed. Let us not be bewildered by that word "justice." It is true, and the truth is of vital importance, that the zeal of reformers often produces harm instead of the good they desire, and the failure is most often due to forgetfulness of justice. But in matter of *distribution* justice depends upon universality. There is no just distribution which leaves somebody out, however small his share may justly be. When all is said and done, universality of distribution belongs to the essence of justice. We shall refuse to believe in any highly refined type of social distribution which professes to be more exactly "just," while it fails to ensure that none lack. A greater freedom and fulness of fellowship will secure and will consist in the careful distribution of the goods which are available, and these will be of all kinds: home and family; chance of marriage; opportunities of improvement for the children; enlarged culture; openings for religion; wider and freer communication. All this will require greater generosity in those who have, a stricter fidelity in those who are brought into responsibility by being allowed to share the power and resources which are present in the community.

For, further, the growing fellowship will secure (*b*) a more perfect introduction of individuals to the life of the society, by a process corresponding with the distribution of resources. More of the people are effectively brought into the State as more of the State powers are entrusted to the people. In this country it was the work of Mr. Gladstone to commit a large part of the powers of the State to those who formerly had no share in them; and while he was doing this he was thereby doing the greater

work of bringing in to the fabric of the State those who formerly contributed nothing to its strength. To give out the responsibility, to draw in the fibre of manhood, is a second advantage of growing fellowship.

(c) Further, we need the larger assembling of the human powers for this reason, that there are no '*extra*' men. There are no supernumeraries in the world. God has made no rough galley-proofs to be looked at and cast aside. God has published no essays of His Omnipotence which are to be withdrawn from circulation, or which need not be read. Every man's life is a plan of God; it is a plan to be studied, and which all the rest need. There is no part unnecessary. No functionless flying buttresses are added to the temple of God to give variety to its outlines. They are all built to resist a strain. And if one of them is weakened, be sure the building suffers, though you see not how. Each is needed, and all are needed. Each is needed to do his particular part, to fulfil his particular function; and can fulfil it only in combination.

And mark this, further, all are needed *together* to cure one evil which lurks in the smallest member. In the physical body, the cure of an ache in a finger-tip requires the co-operation of every tissue of the body. Every organ of our frame must co-operate to cure the smallest ill, and if one part be left out of this work of healing, the injured member must so far remain unhealed. In perfect health, every organ must bring its contribution to the rest of the body, and even of the cells which compose the tissues it may be said that all the myriads, minus one, are needed to cure the distemper of the one which, with the rest, completes the whole.

This is the manner also of our moral life. The doctrine and fact of grace ought not to obscure the truth that all mankind is needed to save every part of mankind; yea, all existence is needed to heal every part of existence which stands in need. God Almighty worketh through all, through angels and archangels, through all powers and principalities, through the holy men who have passed to their rest, by the united prayer and love of the great Church of God throughout all ages. He worketh in solitary omnipotence, yet in manifold expression, for the cure of every member which He hath set in the rich and various unity of the spiritual body.

The Holy Incarnation is the supreme exhibition of this law. For our Lord God, willing to heal mankind, hath taken mankind into Himself, and heals it by *all God*. This is a great truth of the spiritual life. All that exists is needed to heal anything which exists, however small and humble the suffering element, however little or trifling the distemper. It takes all Christ to heal one soul. It takes all God to heal one genuine spiritual pain. It takes the Almighty, the Unutterable, to cleanse the smallest of our sins, to relieve the most passing depression, to give us the briefest moment of true peace. You are never yourself, but by the operation of the Lord God, Who throws into the current of your life all the health which is in the entire body, so that in Him you may find your true relation to all His creatures, and theirs to you.

And in our smaller sphere the same law holds. All the knowledge of all who know is required to enlighten the ignorance of one ignorant child. All the wisdom of all the wise is needed to correct the foolishness of the foolish. All the virtue of all the good must be enlisted to lift up

those who are in servitude to Satan. All the purity of all the pure is needed to calm and heal the fever of the vicious. All the hope of all who hope must lift up the depression of the cowards. All the love of all the lovers must be brought to redress and reverse and abolish the tyrannies and the indignities which are inflicted upon human nature by the cruelty of the selfish and the unloving. There is no spark of spiritual life to spare. And this is a further reason why progress must carry with it, as a beginning, the simple assembling of all who are available.

Here, for to-day, we may pause. We recognise that for progress fellowship must grow so as to include all the people that can be recruited. To-morrow we will see that they must be grouped in order that progress may continue. For true growth is not a mere aggregation. What we want is a perpetually advancing order by which units are combined in systems each greater than the last; that which was once sufficient as an end, taking, in turn, its place as a starting point for a further adventure of fellowship, not by a simple multiplication of members, but by wider connections with other fellowships which are in themselves relatively complete, while all go to form one great system which, as it advances towards completion, begins to demand its place and its task in a reality which still stretches beyond it.

Sermon XVII.

C O - O R D I N A T I O N (*Continued*).

BY THE REV. P. N. WAGGETT, S.S.J.E.

EPHESIANS iv. 16.

"From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."



QUESTION will occur to candid minds, I think, when we speak of progress as standing in an extension of fellowship, in the growth of the mass of human life, in an increase in the number of members. Many will say: This is what we constantly hear, but is it really true? Is Society really happier for being larger? Is a big college happier than a little college? or are the schools maintained by some great organization in provincial districts happier than the old private schools for gentlemen's daughters which they have innocently ruined? Is it true that the citizen of a great empire is a better man than the mountain peasant in his high green lawn hidden

among the Alps, with his goats and his few acres, and his healthy, free, simple life, a life with no markets and no wages, no army and no rent? Surely the *growth* of masses in Society is a doubtful blessing.

We have to face that question; and the answer is only found in fact. The *picture* of the Swiss mountaineer is prettier than the picture of a London ratepayer; but the *fact* is that this idyllic life is of necessity an exceptional life which depends upon those granite barriers. It *can* only exist in velvet lawns hidden among the mountains; it cannot pass out into free competition without being either destroyed or entering into larger combinations. In point of fact, the poetic life in islands depends upon the islands; and as soon as the islands are connected with the rest of the world the particular sort of life there is destroyed. This means that the happiness which is found in very small communities, in a life of very few connections, is a happiness which cannot survive the advance of history itself, but is always being made impossible, moment by moment, wherever it is found, and must retreat to still more inaccessible recesses. But the form of progress and happiness which depends upon mutual co-operation flourishes in difficulty, and has an indefinite future before it.

The Divine revelations all speak of the future of mankind as the future of a State, of a citizenship, the union of many, with many interchanges of duty. They never speak of solitary blessedness in select spots, the survival of a bliss which everywhere else is becoming impossible. Scripture speaks of a happiness which is strong, not simply because it is of a hard texture like Carlyle's "French Revolution," of which its great author said that it was like a log of oak which might be cast into the roughest waters and suffer no

change; but strong as life is strong, through the power of progressive adaptation to every fresh requirement.

We may now endeavour to add to our notion of the simple growth of human life the conception of greater specialization, a co-ordination growing in the production of larger systems. This is the one thing that can survive.

Mere size always finds its limit. In mechanics, if you bring together a certain amount of stuff of a particular density, there comes a point when the hardness and elasticity of the stuff is confronted by an amount of weight which it cannot bear, and the mass divides. An architect who should try to build a palace by magnifying a cottage would fail altogether. His masses must be thrown into new relations with one another when a certain size has been reached. It has been supposed that if an insect were magnified, one of those insects which have so wonderful a muscular strength in proportion to their size, it would be able in its new colossal stature to leap from continent to continent; and that the more the bodies of such organisms were enlarged the greater in the same proportion would their power of movement become. But this is not the truth. You would only have to make one of those insects, say, a hundred times larger, and its bones would break. There is a definite limit to its size, which is indicated by the character of the material of which it is made. You cannot build an elephant on the model of a grasshopper, because there is a limit to the toughness of the stuff to be employed. An elephant must be built with legs like the piers of Charing Cross Railway Bridge, so as to get enough strength from the available material.

Even in mechanics size soon reaches its limit, and in life

this is still more the fact. This truth is of importance not only for secular growth, but for the growth of the Church. It concerns the organization of mankind for the worship of God.

The limit of size is soon reached in the simple aggregation of cells. (Living cells are not brought together from various quarters; they grow from one another. But when cell division is not accompanied by new complexity of arrangement, we may speak of the result as aggregation.) And why? On account of the fact that the solid contents of a sphere increase in a definite ratio with the increase of the surface; but this ratio is not a ratio of equality. In various low forms of life (generally spherical) the feeding is done through the surface, and presently as growth goes on, the feeding surface is unable to nourish the mass inside. There is very soon reached the limit of enlargement of the sphere, which is called in biology the *morula* (because it resembles a mulberry). Then follows the blastula, or blastosphere, where the mass has turned itself in so as to get two surfaces instead of one. This process is continued by repeated involutions, till you come to the sponge form, which is riddled with passages for the nourishment of the mass, and is in fact a sac of many pockets, and pockets within pockets. Mere size reaches its limit, and the mass must change its *form*.

This is a thing well worth remembering. It is often thought that you may grow indefinitely by simple increase of size. But in no material, and least of all in that wonderful material which is human life joined together in societies, can size increase beyond a certain point. The limit of possible growth of size without change of form is quite definite in every case, although we may not know where it

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is. We seem to see a living example of that fact in the growth of London, which has long passed the limit of healthy expansion by mere growth, and is now at last happily beginning to send out buds, fresh communities, which shall not be less truly part of its life because they no longer belong to it by mere apposition.

And change of form will not merely be a change to greater complexity. It will be a change which results in the co-ordination of partly independent members. This is true in the advance of mankind, in the advance of an empire, or in the advance of the Church. The error which lies at the root of Christian dissension (in so far as that dissension is not due to the invasion of false doctrine), is the notion that the Church, in order to be one, must be continuous in external discipline, and managed from one centre on earth.

The growth of the Christian community must lead to an increasing variety in the members, and to increasing freedom of operation between parts which for certain purposes must be relatively independent. But with this independence there will be a growth of genuine co-operation by love; and the way in which that co-operation grows in widening circles can perhaps be arrived at better by starting with the individual.

The individual enters into combination in the simplest way by marriage so as to form a member of a family. He enters also into combinations of trade; he then recognises his unity in a nation, and each of these systems of which he sees himself to be a unit, becomes in turn the unit of a larger order.

The man is the unit of the family; the family is in turn the unit of a nation; the nation is the unit of an empire; the empire ought to be a unit of a civilisation or

race of progress. The race itself is a unit in something higher.

There you have a simple outline of progress by widening co-operation, made not simply by the extension of one circle, but by each circle reaching to a kind of completeness and becoming in its turn a unit in a higher orbit. In the heavens you have the earth which is itself a system, cohering round its own centre, so closely packed a system that we think of it at once as a unit; it is really a mass of bodies joined together closely round one centre. Well, this is a unit which circles round the sun, and the sun with its attendant planets circles round another centre, and probably far beyond the greatest system which we know in the heavens there are further and further centres of orbits which to us appear like straight lines or incalculable curves of direction. So far there is a growing co-ordination, wheel within wheel.

But this growing co-ordination may take place on various principles.

It may be a growing complexity of arrangements for securing selfish ends.

A vigorous man kept a small draper's shop in the Mile End Road. Very soon branches sprang up, and he became the head of a system having departments in Commercial Road, and as far as Bow. Presently he entered into a syndicate with various other successful tradesmen, and the affair became one of the great Metropolitan Associations, which has its East End System as one member of a great whole, sweeping round an orbit, which has Newington on one side, and Hammersmith on the other. Presently this huge affair, which is controlled by the combined efforts of many great men, will probably enter into a treaty with other concerns in Africa and Australia, and there will be one vast

world system of this particular kind of shop which will regulate the supply of the world, and fix the prices everywhere for the particular commodities in which they deal. This is a growing combination. It may be good, and it may be bad, but it is simply a growing combination motived by self-interest, though this interest coincides with the interest of purchasers.

But the growing association which I believe to be progressive, has for its produce mutual love, confidence, and trust; and has for its motive the desire to do what is due to others.

So a man starting, say, with nothing, without his rights, wants first his rights. When he has obtained his rights, he looks abroad to see what are his duties. Then he perceives his duty to the circle to which he belongs. A workman having secured his rights, perceives his duty to his trade. The trade if it secures its rights by the willing rendering by its members of their several duties to its interest, will then be in a position to look abroad and find out its duties. It will find its duty, say, to its class. The duty of the several trades being rendered faithfully accomplishes the right of the class, and the class having thus reached its rights by the co-operation in dutiful service of the trades, will look abroad in turn for its duty, and will then, let us hope, see with greater and greater clearness of apprehension its duty to the country. Thus the country will secure its rights by the intelligent rendering of the duty of the various component interests within it.

A State which has thus acquired its rights looks abroad in turn for its duty ; recognises the claims of sister nations in an empire ; recognises the claims further afield in the whole organisation of civilised and uncivilised life, and enters,

therefore, into a larger whole. Thus the right of the empire, or the right of civilisation, will be established by the willing rendering of the several duties by the nations which go to build up that new system.

Each member in turn exchanges the word "right" for the word "duty." So Mazzini taught us.

It is the perpetual transcendence of the word "right," it is climbing from that to the term "duty" that makes advance.

I think a man is progressing who, whenever he has acquired a right, looks abroad for a duty. I think a class is progressing which, in proportion as it acquires its right, looks for the accomplishment of its duty. Briefly, their duty gives to me my right, and their right is my duty.

Progress lies in this continual enlarging of the scene, not in the simple expansion of your circle. The Progressive man does not say: I want my class to be bigger and bigger, but I must see my class as a unit in something greater, and I desire to see it rendering its duty to that larger right. I wish to see my nation as strong as it ought to be, as big as it can safely be, but I do not want it to grow up into a mere overgrown elephant England. I want it to find its true completeness of form in correspondence with other units, and to find the extension of its vital influence, not merely by enlarging the area of its own private possessions, but by finding connections which reach further into the great societies of the whole world. It grows thus by extension, not of size, but of mutual help.

Now see what an immense gain there is in this.

Yesterday I spoke to you in warning against some superstitions which belonged to the kind of politicians for whom you do not care; to-day I am going to warn you against the superstitions of those whom you like best!

There are a great many people who are very jealous of this expansion, and do not like to see these ramifying connections ; who do not like to see the extension of rule under one symbol, under, for example, the Crown of England. But do not they see, cannot they see (they would see if they had been there, if they had been outside) that what is really taking place is not a selfish extension of the private influence of this island, but it is the abolition of the possibilities of conflict over larger and larger spaces of human life.

At one time even this island was not one realm any more than the world is now. There was a king at either end, a chief in every parish in Scotland ; there were squires in Kent as strong as kings, and at any moment one of these dignitaries might be cutting the throat of his neighbour. The abolition of these local powers, the extension of one rule throughout the whole country, means—what? It means the abolition of private war. It means that things which used to be matters of high politics are now matters for the village police. Is not that a gain? It means that when one man differs from another there is a law to which they can both appeal. Well, that is what the extension of the Empire means.

When I was first out in South Africa we had a reproduction on a very small scale of all the interests of Europe. We had our own Bismarck, our own Louis Napoleon, our own neutral States, and we did at last get to war. That fever of international intrigue, that collapse of diplomacy and explosion of war, can never be repeated there unless you undo the work so painfully accomplished.

Things which were once matters of international strife are matters for the police. That is a gain ; an extension of peace, extension of love, extension of freedom.

This process may not seem at first sight of vitally Christian interest. But the movement I speak of is a movement on the Christian plan; it is a fulfilment in some measure of the very work which Christ proposed, the making of a great Kingdom with freedom within it, and peace between one member and another. And this growth, both in fact and in knowledge, which takes place when people see more and more clearly the rights of others, is a real part of human progress.

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To-morrow, and finally, I hope to show how this growing complexity, these widening combinations, do not carry with them any reduction of the life of the component parts; that so far from doing this, they increase the life of the smallest part, and increase it both in importance and also in distinction or speciality, so that it must be both more real and also more precisely itself.

The other things which I have been saying are things which nobody disputes; this thing is one which many doubt. For it is still thought that Collectivism is the enemy of Individual-*ity*, because it is the enemy of Individual-*ism*. It is thought that Individual-*ism* is the culture of the Self. Individualism is selfishness, and selfishness is the ruin of the self. And just as selfishness is the ruin of the self, so Socialism, in its true and widest sense, is the fortune of the self.

To-morrow we shall see how this widening inter-communication in religion, and in all other things, is the condition of the freest and fullest individual growth of the smallest component parts, and gives to them both greater vitality, and

also vitality which in each is more distinctly specialised and separated in form from the vitality of others. It becomes more personal, not less. "In Christ shall all be made alive"—every man in his own order, and every soul shall find its own truest, fullest life because it is most fully delivered over and submitted to the interests of that great Body, which has Christ for its Head.

Sermon XVIII.

LIBERTY.

BY THE REV. P. N. WAGGETT, S.S.J.E.

EPHESIANS iv. 11.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

WE hoped to make three steps in the addresses this week: (1) To consider how progress finds a test in extending unity of life; (2) How it finds a test in growing liberty of life; and (3) How it finds an important test in that care of the children which recognises at once our responsibility to a larger scope of life than that which is contemporary with us, our duty to the future; and at the same time expresses an intensity of regard for individual souls.

The last subject we cannot reach at this time. We must proceed in an orderly manner and endeavour to complete what we were saying about the mark of progress in growing fellowship, by adding that this growing fellowship does not compete with the claim of individual freedom.

This is not at all a matter which can safely be left in

silence, for there can be no doubt that resistance to the claims of fellowship, so far as it is at all powerful, and depends upon reasoned conviction, comes from those who think that it is an enemy or rival to individual liberty. We must take our choice, we seem to be told, between the development of the individual soul to the highest possible perfection, and the co-ordination of fellowship to the largest possible extent. It is supposed that these two things are alternatives and rivals, and that we must choose between them, and put our work into one or the other. You may often find good people saying: "I give up this large social work for the sake of the culture of the individual, especially of this individual whom I know."

In such a statement as this, two thoughts seem to be involved. There is first the suspicion that large fellowship is hostile to the reality, or vital character, the importance or freedom of the individual; and secondly, the notion that large fellowship means something which is inconsistent with the distinction of the different members.

No doubt these two notions run into one another, but they are distinct; they are different logically. You might have individual lives which were very important, but which were also very largely uniform, so that they retained their weight, but lost their speciality. We have to show that individual life in a true social growth will retain not only weight, but also distinction.

Society and the individuals are not two realities—on the one hand, a society which is not made of individual hopes and duties, and on the other individuals who have no social joys and sorrows.

The society which does not nourish and develop the individual thereby forfeits its name, for it has forfeited with

its function its reality. It should be called a non-society. The individual who is not capable of development in the enlargement of social duties and service is an individual who has failed, not only to be social, but also and thereby to be truly individual. There is a so-called society which demands uniformity in its component parts. It is a non-society. It fails by its neglect or impoverishment or repression of the individual. And its failure is precisely the failure to be *social*. Its anti-individuality is due not to the excess, but to the absence of social zeal. It is in the recognition of the man, the family, that it can at last recover the path of social advance.

Now it is quite true that this preservation of the individual can only be perfectly attained in that fellowship which is eternal, in the fellowship which Christ has founded upon earth; and that there are other large organizations of humanity which are in various degrees, if not hostile, yet less friendly or less favourable to the preservation of individual liberty. In fact, the result of fellowship, or, at any rate of co-ordination (for not all strong social combinations contain the element of fellowship)—the result for the individual of combination depends upon the nature of the bond which operates in creating the combination. In that fellowship which we know to be the type of all social unions, the fellowship of Christ, we see in perfection the preservation of individual liberty and responsibility, and of personal distinction, because the bond of that fellowship is perfect love. And further, since its bond is a bond of love operating towards that which it loves, and since love must always operate in perfect freedom, for you cannot force love, it follows that the resulting commonwealth is a commonwealth of perfect freedom; for each member only belongs to it

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because he wishes to, and indeed only belongs to it so far as he wishes to. There is no invasion of his liberty, for he is where he is because he has chosen, and still chooses, to be there. The nature, then, of the result upon the individual of any large organization depends upon the nature of the bond by which that organization is constituted.

And so we shall only find the things we long for strictly and perfectly realized in the Church; and indeed only wholly realized in that Church which we rather hope for than yet experience, the Church which shall be wholly filled and ruled by the Divine Spirit of Love, that Spirit Who is at once the Spirit of perfect sovereignty and perfect freedom, and Who therefore creates the miracle of almost infinite complexities of obedience, which foster the perfect development of individuals. I have called it a miracle, and must add that a miracle is not an interruption of God's usual order. It is a manifestation of those deeper energies upon which the ordinary course of development, as we call it, always rests.

What we have to say then, will be mainly true, first, of the Church; but all other corporations must, if they are to be lasting, be always advancing on the same lines, and in a true and fitting imitation of the Church, coming to exhibit more fully the life of Christ, looking forward to the day when we shall recognise that the life of Christ is not comprised in those activities of mankind which are specially concerned with a common worship, or the relief of the poor, but in everything which is truly human, so that there will be a Christian commerce, and a Christian empire. This Christian empire will not be merely an empire which contains Christianity or which has enthroned Christianity

above other forces within it, but one which is in itself an expression of the Holy Spirit of God in so far as it is a rule which preserves both the wideness of obedience and the intensity of individual liberty.

Let us then try to sketch what is already in part true of the Church, and shall be more largely true in proportion as it obeys Christ by the movement of His Spirit.

This great Fellowship of Fellowships, one within the other, let us first regard as if it were mechanical, and look at it under the very imperfect image of a machine, as wheels within wheels, circle within circle. Even mechanical combination does not require any lessening of the distinctness or of the reality of the several parts. Does it not, on the contrary, require their distinctness? Co-ordination is not conglomeration. It does not depend upon the melting away and confusing of the outlines of the several parts, even in that coarsest image of a machine. Does it not rather depend upon the exact outline of each several part? Would a watch be a better watch if all its wheels were very much alike? Is it not necessary for a watch that its wheels should be very different? Perhaps in watches, which are very simple machines, the wheels are to a large extent alike in form, yet each of them must be itself with the strictest exactness and sharpness. It is not the wearing away of the surfaces which makes the machine go well; it is the pointed hardness of the surfaces. The teeth must be sharply cut, and fit into one another, in order that the watch may go. And in the most complex machines movement depends upon the distinction of the parts, their apposition, their mutual resistance, as well as their mutual help. They must be able to catch hold of each other; there must be some stiffness, some resistance; and the perfection of the machine

depends upon every part being to the highest possible degree exactly finished according to its proper shape. Even so it is in the great machine of human organization. This, so far from requiring the abolition of distinctions, would be destroyed by such abolition.

I really ought to apologize for saying anything so elementary as this. But although we are all thoroughly aware of it in theory, we all, in practice, more or less completely forget it. We long for all clergymen to be alike; some of us would like them to be exactly like laymen. We should like every part of life to be like every other part. We like all churches to be alike; why I never can imagine. It is a very good thing that they are not. Then we think a dreadful disaster has occurred if there is a little noise of grinding heard in the Church of England; when there is some friction. But why not friction? Why not difference? A person who wants a Church of England which does not make any noise, is like a person who wants a silent coffee-mill. The mill makes a noise because it is at work. The Church makes a noise because it is at work, and at work upon hard and often alien material. It must have all sorts of angles; and there must also be parts of it which are springs to provide the motive force. There must be others which are simply hands to announce the result, an unenviable, but a very glorious and noble position. There must be, besides, little cog-wheels, which will always be in danger of being ground down to smoothness, only that God gives them for the good of the whole Church, sharp angles to rub against other sharp angles, to make friction and convey movement. No doubt it is very valuable that there should be some

parts which revolve smoothly, and render the service of an axletree; but there must also be others who create friction. Various things are found in the same machine. Parts are meant to run smoothly on one another and which must be kept well oiled, but there are others which are meant to grip hard upon one another, and from which oil must be carefully excluded.

So at any rate, difference of outline in forms is not an obstacle to co-operation in the whole, but is rather essential and necessary for such co-operation. Diversity of parts is necessary to unity. A quantity of marbles in a bag have no unity because they are too much alike. A split in the bag altogether destroys that passing and accidental appearance of unity which they possessed. In order that things may together possess unity, they must severally possess distinction.

There must then be different subordinate fellowships within the vast fellowship of the Church. There ought to be national differences. There may indeed, since we do not all express fully the whole truth, very well be differences of Christian tone, although each must be endeavouring to gain from the others the benefit which comes from their possession of a Christian tone different from our own. But mutual gain need not be mere conglomeration.

Then, with regard to different races, those persons are very much misled who imagine that the future, for example, of Africa, and the larger growth of life there, depend upon the disappearance of difference between Dutchmen and Englishmen, or between white men and natives. Each race should preserve with the greatest zeal, and by every means available, its own characteristics, and thus each will best serve the rest. No help comes from the obliteration

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of racial diversities. And further, each man must, for the sake of all other men, endeavour to be as much himself as possible ; to be his true self. His true self is his good self ; indeed, it is only the Christ in him which is his true eternal self. Each man must try to be to the fullest extent what he himself is meant to be in Christ ; only he must do this, not for his own sake, but for the sake of others.

The right course lies between two extremes of error ; the error of trying to be like other people for their sake, and the error of trying to be oneself for one's own sake. We must avoid these two errors, and put together two good things. One must try to be one's own true self, not for one's own sake, but for the sake of everybody else. Each sharp man is to be sharp for the sake of those who need his sharpness ; and each mild man is to be mild for the sake of the sharp who so dreadfully need his mildness ! So every nation in the Church is to be itself, true to its own part of history, and in the channel which by God's good grace it has itself dug in the surrounding dead material of the world, it must follow to the uttermost extent the lines of its own development, for the sake of the whole body.

So far we get, then, on the lines of mechanics. We see that the co-ordination of many parts not only does not require, but actually forbids, the lessening of individuality ; for unity depends upon diversity of parts.

But we must take another step. For all this would leave us with a quantity of people merely different from one another, and different to the very roots of their being ; and that would be unsatisfactory, for there would then be no union. As there is no oneness without diversity of form, so also there is no oneness without unity of existence. We have, therefore, to part with the rough symbol of mechanics,

and pass to the only symbol which gives any suggestion of the spiritual fact, the symbol of life.

In life we see something further. We see not only that the several parts or members of the body are distinct, but also that they have a common life, which in each is the life of the whole. A machine is simply a distribution of different functions ; a body is far from being simply a distribution. There is here a sharing of a peculiar kind, which would be called by old Latin lawyers, "A singulis in solidum." It was S. Cyprian's conception of the Episcopate, that the different bishops held "a singulis in solidum;" that is, not each one having a share, but each one sharing the whole. In Africa, I think, we do not have this form of trust. There, if you are to hold a property with other people, it has to be separated into parcels, and each trustee has a parcel, a, b, c, or d, each sharer is responsible for his share, and must execute a separate deed poll to show that he holds his share for the rest. In contrast with this in a joint and several trust, each trustee holds the whole trust, and all the other trustees hold it also. Their responsibilities interlace. And that is the way in which the Church's members hold their trust and power. They hold it as a joint and several trust ; their functions are not merely distinct, but everyone of them is a result of the life of the whole. Each one has his peculiar character by virtue of that which is not peculiar ; by virtue of the character of the whole body.

This is wonderfully true. It is true of the component parts of our own bodies. There was a time when histologists (people who make use of microscopes) thought that the minute component parts of the body were themselves very unspecialized, that they had no character, that they were formed of structureless material. But now we

know that the minutest unit of the body, the cell, is in itself a whole world of complexity, and a scene of definite movements. And just as in the body the old structural unit is seen to possess wonderful vital activities, so in the Church the individual soul, instead of being impoverished, instead of being a mere structureless unit, is a constituent part of a great whole, and possesses forces, capacities, potentialities which are indeed fully exhibited only in the great whole. The individual life is richer for incorporation, not poorer, it is fuller, more distinctive, more eventful.

It is said, by Metschnikoff, that no one of the large pyramidal cells of the *Cortex* can be replaced if it perishes; that the man who has starved it goes the poorer to his grave. The higher, the more specialized the organism, the more important are its minute constituents.

Greater complexity, then, of human life constitutes progress, because it requires between individuals a larger and larger intercommunication of love and duty? It will impose on each man graver responsibilities, and promotes him to larger freedom.

In religion there have been conflicts between those who believed in a great corporate life of the Church, secured by sacramental covenants of order, and those who believed in the individual approach of the soul to God. We have still to say again and again that these conflicts are wholly baseless. The value of the large corporate life of the Church is measured by the degree in which each minutest member of that corporate life gains immediate access to the Father of Spirits. What advantage would a man have in a growth of the physical body by the addition of dead cells? Holy Church grows by the multiplication of souls which

are alive to immediate communication with the Father of Spirits.

That competition which has been kept up so long, and which all more finely touched spirits know to be futile, between those who speak about the individual approach of the soul to God, and those who take what is supposed to be the Catholic view of a large co-operative movement, as of an army on the march, must be parted with by all intelligent Christians. All corporate life of the Church requires for growth a greater intensity of life in every single soul, which by its membership with the Church is itself alive, and that not for itself, but for all.

Am I less free because my goodness (if I could be good) is useful to vast multitudes? Is my responsibility less real because my failure makes a definite breach in the continuity of the spiritual life of the whole world? Surely I am more responsible than I should be if I were a soul flung in the void, face to face with God, with no neighbour soul? To eyes on earth, though not in reality, a star might fall out of heaven without greatly disturbing the pattern of the other stars. But if the soul is not like a star poised in solitude in space before God, but is like a member of a body, a member of which the life is necessary to the whole, then surely its responsibility is much greater, for its disappearance does not leave the other members as they were. And if its liberty on the guilty side, which we call responsibility, is plainly greater, so its liberty on the effective side is also plainly greater; the liberty to do good. For true liberty is not the transgression of limits; the dissolution of bonds; the opportunity to do anything, however bad. Liberty is freedom to do what is right, what is holy. You would not call a man free, who poised over a

well, held a knife in his hand, and cut himself loose to go to the bottom. We should only call him free while he was able to climb the rope and get out.

Liberty, remember, is the power and opportunity to do real things. That life is not free which is merely cut adrift to lie in the dust in the corner like the lost coin.

And the more complete this larger corporate life becomes in unity of substance, and in the distribution of functions among the several parts, the more it raises the responsibility of each part; the more fully it sets the soul free to practise that which by itself it never could do. Are we less free then for our position in Church and Society? Surely more free. Are we less responsible? Surely more responsible. Therefore in all our endeavours to enlarge and make more real our fellowship we must be quite sure, or we may be quite sure, that we shall not be losing anything of our individual freedom. That saying of the time of the French Revolution, "The liberty of one citizen ends where the liberty of another citizen begins," can no longer be accepted as true. Our liberty is not individualistic. It is not liberty simply to do by ourselves and for ourselves what we ourselves like. It does not find its scope in a narrow limit, in the preservation of personal or domestic life. It is not checked when it meets the liberty of the next citizen. No, it finds its enlargement there.

Co-operation extends the capacity of action. Liberty is not checked by the next citizen's liberty. It is released by the next citizen's liberty; it runs also into his regions if it will co-operate with him.

But this will be true only—let us make sure of our indispensable condition—only if the union is a union of love. If it is a union of self-interest in which men submit to bonds

with others in order that they may better gain their own ends, then although they may multiply their power for a certain purpose, they will cripple their liberty for other things. They must part with distinction, they must stifle conscience, they must be content to see large tracts of their own life undeveloped and unexpressed. All this so often, so dreadfully often, happens in co-operations which are based on selfishness. And the life will dwindle more and more as the co-operation becomes more powerful ; for it will be a co-operation of selves which have given up much of their own lives in order that they may more triumphantly satisfy a particular part. But if it is love which binds men together, then their own souls will be growing larger and richer, and more fully developed in every direction as they freely and joyfully surrender them whole for the service of others.

That will be found in experience to be true. The person who, to further some selfish enterprise, contrives to get other men to do his task, will find that his conscience has become their slave. But the man who goes forward in love and unselfishness, glad to render his life for the interests of all, will find that all his days have become full of joy, and that the avenues which join him to the others have become broader and clearer, so that, with them and in their service, he has an abundant entrance into the everlasting Kingdom of our Saviour Jesus Christ.

Sermon XIX.

“THE CITY OF GOD.”

THE IDEAL CITY.

BY THE REV. CONRAD NOEL.

PHIL. iii. 20, 21. (R.V.M.)

“Our citizenship is in heaven ; from whence also we expect a deliverer, the Lord Jesus, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory.”

 N the margin of the Revised version we have the word “citizenship”—the Authorised version having “conversation” or “manner of life.” The Greek word *πολιτευμα* is one of the two words used for “citizenship,” or “living as citizens.”

They say, “God made the country, and man made the towns.” But it would have been curious to tell that to a citizen of Philippi. He would have been very much amazed, and a little bit incredulous. God made the country and man the towns ! he would have said. Why, the life of the townsmen *is* life, the countryman is a

boorish, uneducated, slow-witted person. We may ascribe existence to him, but hardly life. And if you had told S. Paul that God made the country and man the towns I doubt if he would have been any better pleased. He prided himself on being a citizen, a citizen of no mean city; and no doubt he was right, for Tarsus was one of the greatest commercial centres of the ancient world. Tarsus was famed for its schools, and scientific institutions, and was proud of having turned out more great and learned men than any other city of that time. A citizen of no mean city was S. Paul. And to the townsmen of Ephesus he writes, that their ideal life should be that they might be “fellow-citizens” with the saints; and, describing his private life, his manner of life among them, he says, “I have lived the life of a citizen,” or, “I have lived the good life among you.”

This word *το πολιτεύμα* means first of all to be a free citizen, it then comes to mean “to live as a citizen,” and then in Greek it comes simply to mean “to live,” because the Greek could not understand any life that was not the life of a citizen, the life of the town. And Aristotle, Plato, and other Greek writers contrast the life of the town, which they call “life,” with the mere “existence” of the country.

Well, of course, the Gospel of Christ would make no such distinction as that, and yet it is true that unless in your country life you have some elements of fellowship, it is impossible for it to be the full, rich, catholic life of the Church of God. And so it seems that there is a great opportunity offered to the townsmen of living the good life, the life of the citizen, the life of the Kingdom of God.

So S. Paul writes to the citizens at Philippi, "Let your manner of life be"—or "behave as"—“citizens.” The Authorised version has, “Let your conversation be as becometh the Gospel of Christ,” but the Greek means, “Behave as citizens,” and you get that in the Revised margin; and again here he writes, “For our citizenship is in heaven, from whence we expect a Deliverer.”

And this is a very noteworthy thing, because where does he write from? He writes from a prison in the city of Rome. He had not much to expect from the citizens of Rome, and yet, when he is persecuted by the cities, he still is proud of being a townsman, a citizen, and writes, “our citizenship is in heaven.” For to S. Paul religion might be summed up in the word “Fellowship.” To S. Paul it was certainly true that “Fellowship is Heaven: and the lack of fellowship is hell.”

Of course the Gospel was first preached under the form of the family, because, although Galilee was permeated with Greeks and Greek ideas, it was, at the same time, mainly a pastoral country; and therefore it was necessary to present the Gospel to the Galileans under the form and image of a family and of a kingdom rather than under that of a city. But with the rapid growth of the Gospel, there came into use alongside of these metaphors, these images of the kingdom and the family, this new image of the city, and the people who adopted the fellowship of Christ’s religion came to call themselves heavenly *citizens*. And indeed, we find (as Harnack points out in that wonderful book of his, “The Expansion of Christianity”) that the Christian religion fared very badly in the country for many hundreds of years. It was the

great cities of the coast that took up the new religion and became to a large extent Christian, while the dweller in the country would have nothing to do with it. It permeated the cities along the coast; it ran like fire throughout them all; and there is a very curious passage in S. John's Gospel which you may remember, where some Greeks (belonging possibly to the free Greek cities in Palestine) came to our Lord (S. John xii. 20) and desired to speak with Him, and He is reported to have said: "Now is the hour come when the Son of Man shall be glorified."

Now that is a very remarkable passage, whether you interpret it as a real and actual saying of our Lord's with Mahaffy ("The Progress of Hellenism"), and take it to mean as he does, "Now is the hour come that I am glorified because my gospel is at length going to reach the Greeks, without which it cannot spread throughout the world," or whether you prefer to take the interpretation of Harnack that it was a later saying, a commentary upon Christ and His point of view by the Church of a later date. The lesson for us is in either case significant. Either Christ Himself, or His immediate followers, felt that it was only when the Gospel was uprooted, as it were, from the country of Palestine, and got its footing in the city life of the great commercial centres, that the Son of Man would be glorified, and the good news accepted and carried out among men. Because, you see, there is a real congruity, a real relationship between the central ideas of the Gospel of Christ and the Greek ideal of a citizen. For surely Christ's Gospel may be summed up in the ideas of the Fatherhood of God, the Brotherhood of Man. Christ came

to reveal that the foundation and the meaning of our life was Fellowship, the life of the divine citizen.

Already then, the question which is so often asked, as to whether religion and politics have anything to do with each other, is answered by the sketch I have made. Of course the question as to whether religion has anything to do with politics would have been absolute Greek to an ancient Jew, and Chinese to an ancient Greek. The question never arose, nor could it ever have arisen among early Christian converts, nor Churchmen of any later date until the sixteenth century ; the thing was absolutely unheard of until the great divorce took place, which is called the Reformation. Possibly the seeds of that divorce were sown in the fifteenth century, and made the Reformation inevitable. It is to the spirit of individualism that was creeping into the Church of God, not in the earlier middle ages, but in the fifteenth century, that very corrupt century, that we owe the individualism of the Reformation. With the Reformation came in this external divorce between religion and politics. After this you find developing this extraordinary idea of religion being a thing concerning only the soul, the individual soul and God. With what amazement Christ would have viewed such a proposition ! With what amazement His Apostles, and especially S. Paul, who said that he would be accursed from Christ for the sake of his fellow-countrymen, would have viewed it !

Religion and Citizenship have always been bound up one with the other. It is only after the Reformation and in the worst days of individualistic religion that you get Charles Wesley (a very different man from his brother) saying things like this :—

" Nothing is worth a thought beneath
But how I may escape the death
That never, never dies ;
How make my own election sure,
And when I fail on earth secure
A mansion in the skies."

Well, surely, a religion of that kind is not only completely anti-Christian, but is a convenient and complete summary of the religion of the devil ! because it is bad enough merely to care about one's individual and isolated self in this *world*, and to live only for this world and the material pleasures of this world, but a religion which isolates the *soul* of man, even the spirit of man, and turns good into evil and evil into good, and says "Nothing is worth a thought, not all the miseries of your fellow-creatures, not all the life of fellowship that might be lived here on earth, nothing is worth a thought but how *I*, my miserable, shrivelled, damnable little self may escape the death that never, never dies," that seems to me the direct contradiction of the Gospel of Christ.

In the Middle Ages what do you find? If you would open a little guide to the confessional, for the use of priests, and compare that mediæval guide with modern books, the ridiculous little modern books which are put out for the guidance of the faithful, what would you find? You would find great stress laid on avarice as a mortal sin. The penitent must be asked—Had he been avaricious? Had he wanted to gain in business more than he gave? Had he committed that kind of sin upon which the whole of modern commerce is founded? All that lust of gain was condemned (whether rightly or wrongly) by the mediæval confessional, and a person could not be absolved unless

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he repented him that he had wanted to get more than he gave.

And if you read the Christian Fathers in earlier ages, you find that their writings are riddled with this idea of fellowship. The test of a man's orthodoxy was not only the Creed as we say it, divorced in a great measure from life (the Creed properly understood is, as it were, a shorthand expression of the Kingdom of God, a short way, a summary of the social religion of the Kingdom of God); the test of orthodoxy then was whether a man had been keen about this life of fellowship, or whether he had been living a life of separate and selfish isolation.

Our citizenship is in heaven, from whence also we expect a deliverer.

Have you noticed one thing about the really religious man—the prophet, the man who sees, who has perceptions, who has insight into the hidden things of God? He, in a way is a man at peace with all the world, and yet he is a warrior, utterly discontented with things as they are. That is a curious thing. How is it? Is it not because he sees that this world belongs to God, and he sees God's presence in the world and in all the beautiful things of life, and is stirred to the very depths when he compares what man's ignorance has made the world with the world as it might be, the world as God dreams it and intends it to be. He is discontented, he is never at rest. He is a warrior for a different conception and a different order of society, because deep down in his heart is mirrored the City of God.

They say that the state of many of our fellow-countrymen is hardly an advance on servitude or slavery; that ninety

per cent. of the wealth producers have no home beyond the end of the week, no room, even, that they can call their own. Overloaded with work, underfed, underpaid, how can they live the good life, the full, rich life that God intends man to live? Well, it is our business to see that the "dream" comes true, to turn men into realising their citizenship of God's City.

You say, Well, I haven't time to be a dreamer; I am a practical man, a man of affairs, a man of business. I do not believe in dreams; they are very beautiful for a Sunday afternoon, but what is the good of these idealists? And yet, don't you believe in dreams, and that dreams come true? The image of what one wants in the world of material affairs, the image of the way we want things to shape, must first be a dream, however practical it becomes afterwards. The steam-engine was a dream, an ideal, a mental picture in the mind of George Stephenson and of other inventors, before it became a reality. Stand on the rails at Woking Junction when one of the South Western expresses is signalled, and murmur to yourself, "It is a beautiful dream," and see what happens! Dreams do become realities sometimes.

Have you ever realised that God made you, but first dreamed of you, first conceived you in His mind? The life of this world was a dream in the Mind of God, just as the City of God is a dream in His mind and in the mind of man. We owe our actual and material existence to that dream of God being fulfilled; God dreamed you, He dreamed of making you, and then He made you, and you came into being and took shape in the arena of this world. Have you ever realised that He meant you for Himself? that He meant you to right the insufferable wrongs

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that people suffer? that He meant you to be a citizen and to lead the good life?

And what are you doing with your life? Are you living what is called "merely for self," though most absurdly so-called, because, of course, it is not living for the real self at all; is it? Are you living that isolated, miserable, shrivelled, anxious life, or do you realise that God meant you to live the good life?

Are you living the good life?

Sermon XX.

THE CITIES OF DREADFUL NIGHT.

BY THE REV. CONRAD NOEL.

ACTS ii. 44.

"And all that believed were together and had all things common ; and parted them to all men, as every man had need."

NO doubt many of us often wonder what kind of a city was that City of Destruction from which Bunyan fled. We may perhaps think that it was something like the evil side of London. We feel that, although the Christian Religion does not consist in fleeing from the Cities of Destruction, but in undertaking the heroic task of reforming them, we cannot help sympathising with Bunyan, because the task seems so tremendous, the task of building the City of God in London, in Liverpool, in Manchester !

Matthew Arnold has said : "We call ourselves in the sublime and aspiring language of religion, 'Children of God.' Children of God ! It is an immense pretension, and how are we to justify it ? By the work which we do, by the words which we utter, and the works which we collectively, as children of God, do ? Our grand centre of life, which we have builded for ourselves to dwell in, is : LONDON."

London, Manchester, Liverpool, Leeds—England, a nation

of cities, with five million lives whose existence, according to Sir Richard Giffen, is a stain on our civilisation.

Mr. Frederick Harrison has said : "To me at least it would be enough to condemn modern society as hardly an advance on slavery or serfdom if the permanent condition of industry were to be that which we behold. Ninety per cent. of the actual producers of wealth have no home that they can call their own beyond the end of the week ; they have no bit of soil, or so much as a room that belongs to them ; they have nothing of value of any kind except as much old furniture as will go on a cart, and the precarious chance of weekly wages which barely suffice to keep them in health ; and they are housed for the most part in places that no man thinks fit for his horse."

Professor Huxley, writing in the *Nineteenth Century* in 1888, said : "Anyone who is acquainted with the state of the population of all the great industrial centres, whether in England or in other countries, is aware that amidst a large and increasing body of that population there reigns supreme that condition which the French call *La Misère*, a word for which I do not think there is any exact English equivalent. It is a condition in which the food, warmth, and clothing which are necessary for the mere maintenance of the functions of the body in their normal state cannot be obtained."

In the early Church certain obligations were felt, and they were considered to be absolutely binding on all Church people. One was the care of the aged ; another was the care of the children ; and another (strange as it may seem) was to find work for the workless, for those who desired to work and genuinely tried to get it, but could not obtain it.

As Professor Harnack points out conclusively in his book, "The Expansion of Christianity," this was invariably felt to be an obligation, not only in their writings, but in their practical administration, for they carried it out, so much so that if a man came to any little local Church or commune, and was able-bodied, they would say: "If any will not work, neither shall he eat;" but they would go on to say: "And therefore as we may have no idlers among us, we also have the obligation placed upon us to find work for those who cannot obtain work." And they felt that they must discover some means of livelihood for each member of their little communes. And they did actually find work for the workers.

Of course someone may say (not here, perhaps, but I have heard it said): There is no unemployed problem, because all those who really want work can get it quite easily. But I remember, not very many years ago, that in the tremendous rush to obtain work at certain dock gates, one man was trampled to death, killed. And yet they dare to tell us that everyone who wants work can get it! Of course anyone who has any practical experience of life among the very poor knows that that is a lie. He knows perfectly well that there are many cadgers and wastrels who won't work, even if it is offered to them; that their profession in life is to *look* for work, and that if they found it their profession would come to an end. That is perfectly true; but to say that everybody who wants work can find it, is not true. Well, then, we do not seem to apply the early Christian rule about finding work for the workless.

How do we treat the aged? I remember when I was working in Salford that we discovered an old woman of between eighty and ninety years, who seemed to be absolutely

starving. Directly we discovered her, of course, we sent round food and so on; and asked why she had not gone into the workhouse. Futile question! You know that it is not the best of the poor who go into the workhouse, but generally the worst. The point is not whether they are right or wrong, but there is the fact. They do not say as a merely melodramatic utterance: We would rather starve than go into the workhouse: that is not the point. They do starve, they die rather than go into the workhouse. If it were merely a way of speaking it would not very much matter, but it is a fact. Over and over again people who might have gone into the workhouse are found dead from starvation. Before we could give that old woman of whom I have spoken enough nourishment to keep in life, she was dead; she died rather than face what she considered the horrors of our workhouse system. Very unreasonable, you say, but still if our brothers and sisters in the Church of God would rather die than go into the workhouse, surely their objection must be founded upon some small amount of reason; they must have *some* reason for it. And yet we go on quite contentedly, and say: There is the workhouse; we are not responsible!

In London alone in 1902 no fewer than thirty-four persons, of whom twenty-four were fifty years of age and upwards, were certified by the verdicts of Coroner's Juries to have died of starvation, or of starvation accelerated by privation. Actual starvation is, however, returned as the cause of death in but a few cases, but it is well known that many thousands of deaths are directly due to long-continued under-feeding and exposure.

The early Church felt it an obligation on her to care for the aged. We, a Christian nation, and apparently a vigorous

and healthy Church, do not feel our obligation to care for them. Why?

Perhaps you will say: We deal very gently with the children. But one of H.M. principal Inspectors of Schools put the number of underfed children in London alone at 122,000, and justified his view by a closely reasoned argument from which it is very difficult to dissent. He also mentioned a Board School in Lambeth where he estimated that ninety per cent. of the children were unfit for work because of their physical condition. Of course I know it is argued that you must not feed the children in case, in some instances, their parents might be wastrels or drunkards; that is to say, you are to teach the parents morality, or your ideas of morality, through doing the children to death. But of course the early Church did not think that was a very wise or a very humane way of teaching morality! In the case of these underfed children, think of the torture of mental and bodily exercise without sufficient food to maintain life in the body. In the New Testament we read: "If a child ask his father for bread, will he give him a stone?" The children are asking us for bread, and we give them—Verbs!

And remember, I am quoting to you from no sensational or extremest pamphlets; I am quoting to you solid hard facts out of Government Blue Books and Official Reports. And really, to tell you the truth, what I had first thought of giving you was so ugly that I hardly dared bring it here. It was a good deal worse than the things I have read to you. And then people have the extraordinary assurance to tell us that the Church must not interfere with politics! I read some time ago in a Church paper a kind of apology for suggesting that keen Churchmen should take part in the last General

Election ; and the paper said that, of course, as the Church's interests were likely to be attacked, it thought an exception might be made in a case where the Church's endowments, the Church's treasury, was threatened, or the Church's right (and she has the right) to give dogmatic instruction to her children in the common schools. But it never seemed to strike our contemporary that the Church's endowments, the Church's treasury, her real treasury, was being attacked in a larger and more fundamental way. The Church's treasury is always being attacked. You remember what the early Church considered to be her treasury ? You will remember that when a bishop and certain elders of an early Christian community were had up in the Courts, suspected of harbouring great treasures, and were told by the magistrate to show their wealth, they put forward an artisan, his hands rough with toil, and his coat a bit shabby, and they said : Such are the treasures of the Church of God !

And while children are being starved to death in this country, while we refuse to find work for the workless, while we refuse to provide for the aged, and underpay and overwork our people, the Church's treasures, the Church's true endowment, is attacked, for every baptised person in this country is as much a member of the Church of God as you or I. We think of the Church and talk of the Church as if it were a little clique of priests. It means nothing of the sort. Priests are the representatives of the Church of God, but all are kings and priests unto God, and the poor, and all those who have been baptised into Christ, are members of the Church of God equally with us ; and, therefore, it is absolutely our duty to see that these wrongs are righted,

and that these Babylons of the modern world are destroyed, and that the City of God is built up.

I remember some time ago, in one of the Midland cities of Dreadful Night, the case of an old chain maker. By working thirteen or fourteen hours a day he could sometimes, if he was very lucky, make three shillings a day. But he was getting old, and he could not work very fast, and he felt the work more and more a burden upon him. And having worked for thirteen hours one day, he took his work the next morning to his master, and he heard that prices had been reduced, and that he could not have his three shillings a day. The next day he got up even earlier, and he began working very hard; but he worked slowly because he was an old man. At last he had finished the chain he was making. I dare say many of you who have studied political economy, remember that economists draw a distinction between production for use and production for profit, for other people's profit. All his life this man had been producing for profit, and this day he produced for use, for his own use. He did not take the chain to his master, but he slung it across a beam, and he tied a noose in it, and hanged himself. Well might Bunyan flee from these Cities of Destruction.

But still, the thing that lies before us is a better thing than that. We want first to face the facts, and undertake this colossal—for it is a colossal task, of righting all these injustices and bringing about the Kingdom of God, the City of God, on earth in our midst, turning these Babylons of the world into the Cities of God and of His Christ.

Now, you know, the things I have been saying to you this morning are not very popular, I am afraid. But, after all, one cannot always be popular. The people in this country

are awfully good when they face the facts of the situation ; there is a lot of moral grit in English people, and when they once face the facts, they really begin to do something. But the difficulty is to get them to face facts. They hate facts, English people do, perhaps all people do ; I don't know. I was saying something once about these things (and I generally try and verify my facts carefully) ; I was telling a lady in fairly good circumstances about some of them, and she said to me, "I don't believe that." I said, "Why?" She said, "Because if it were true it would be too horrible!" And that is why people do not believe it, they do not want to believe it—if it were true it would be too horrible, and there is enough horror in the world already, they think, and therefore they won't face any more. And they won't do anything, because they won't face the facts.

Now, get up the facts ! Learn about these things, drench yourselves, and drench your friends with facts ! That is the first thing to do. Make them see them. Verify what I am saying to you, see whether it is true or not, and if it is true, by God's grace take an oath that you will alter these things ; that you, in so far as you are Christians with any influence and any power in your lives, even if it be merely the power of talking about them to other people, will devote yourselves to the service of God.

This is Lent ; this is a time when our spirits ought to bow before God, and we ought to re-devote and re-consecrate ourselves to His service ; not by reading silly little books about our own selfish little souls ; the right spiritual devotion is to be just and true in all our dealings before God and our fellow-men.

Not popular ! But it is the duty of every man and every woman to face the facts, however ugly those facts may be.

And you would not like it said of England that the priests preached smooth things, and that the prophets prophesied falsely, and that you liked to have it so?

Do you like to have it so?

Sermon XXI.

LAYING THE FOUNDATIONS. *Feb 10*

BY THE REV. CONRAD NOEL.

"A City which hath foundations, whose maker and builder is God "

OUR modern state, our modern civilization, the cities that we have builded, have no foundations. They are huge, incongruous, shapeless places without a plan, without a philosophy at their back, without responsibility, without foundations. God's City is a city that *has* foundations, because its maker and builder is God.

The cities of the ancient world had foundations. Athens at its height, at its best, had foundations. They were foundations other than the foundations of the City of God, but they were foundations. Athens was built upon a plan; the state of Athens had a philosophy at its back. Aristotle and Plato had definite theories of the state, of civilisation; those theories are not the theories of the Kingdom of God at all points, but they were theories in the mind, and they did work out in the arena of

practical affairs. Athens had foundations; modern London has none, no moral foundations whatsoever. Modern London is a huge, and not entirely beautiful, Chance. Athens was built upon a plan, upon a theory of life, a theory which alleged that no state could be successfully moral, that the good life could not be lived at all unless you had a great foundation of slaves. It was an Aristocracy, an Oligarchy, the rule of the few; and not only the rule of the few, but the good life of the few, the life, the perfect, the rich, the developed life of citizenship, made possible for a few because of the foundation, and that foundation was a horde of slaves. The slaves were treated no better than beasts of burden, and therefore treated very well in comparison with the way England treats manual labourers, because the beast of burden is useful commercially and has its price, its value, and you dare not house it too badly.

Yes, Athens had foundations. Aristotle thought it absolutely impossible that a true civilisation could be built up on anything but slavery.

Now what has happened to ourselves? London, and the modern cities of Europe, are cities with no responsibilities. They do not look upon themselves as a whole, they take no thought for themselves as a whole, so that your manual labourers, those too who cannot find work, and also your mental workers very often, have the most terrible anxieties. They are overworked, they are underpaid, because the modern state does not take account of all its members. The ancients took account of all they thought it was possible to take account of; below those were the slaves, kept fairly well, treated fairly well; of course, there was brutality now and then, but on the

whole they were treated well, fed well at any rate, because they were valuable property.

Now this is what has happened to us. The Christian religion came in upon that ancient world and broke it up, broke up that idea of slavery. It had a more comprehensive philosophy of life, a definite philosophy, and, as you know, that philosophy refused to leave out of count a single human being. That is the very basis of the Christian faith, that all human beings are members of the family of God; all are subjects of the Kingdom of God; all are citizens of the heavenly City. But whereas the Athenian philosophy was more or less thoroughly worked out, and cities were built upon the idea at the back of Greek thinkers' minds, the Christian has failed to actualise his idea, to make it practical, to bring it into the arena of practical affairs, and to build the City of God. The old Greek cities were built upon the Greek philosophy; when are we going to set to work to build our cities upon our Christian philosophy? We have a complete idea, a complete philosophy of life, a complete faith about it all, founded on our belief in God Himself, and His will; we believe that we are brothers and sisters one with another, and we believe that it is God's will that we should live out that fact, and that we must bring about this will of God here on earth, in the political and practical sphere, transforming these dark Babylons of modern life into the City of God. But we don't do it. The Athenian lived more or less up to his philosophy; we don't live up to ours. Granted it is a more difficult one, a more comprehensive one, yet it is a very simple idea; and it is an idea that does not only appeal to the mind, but first of all to the heart,

and if one's heart is at all alive, surely it gets caught by that idea, and carried out to high thought and high endeavour.

Why do we not make it practical? Why do we not live out our lives, and see that our cities are built upon the idea of the City of God? In such a city I do not say that everyone should be exactly on an equality in outward affairs, and have equal pay; that is a mere detail, whether practical or not; but it would be a city where everyone would start with equal chances, or where those who are handicapped should be taken care of by the community; we should have an idea of our cities which should comprehend everyone living in them, and which would not leave them to be the sport of competition and chance, so that the weakest go to the wall.

In other words, we should simply do this: Believe our religion, believe it on Mondays, on Tuesdays, on Wednesdays, instead of believing it on Sundays only. We cannot be spiritual unless we really mean the thing during the week in the world of practical affairs. And yet we do so little to make our religion a reality; so little, indeed, that the word "Civilisation," which should be one of the finest words in the language, has come to mean something so muddled and stupid and cruel that you even have a book written in our own day called "*Civilisation, its Cause and Cure!*" Why, it is from the *want* of a true civilisation that we suffer to-day, not from over-civilisation, but from under-civilisation! It is because we will not believe in civilisation, that is, in a society founded upon Christ, but hark back to the absurd struggle of what is called Nature, the natural competitive struggle, and say: Because the beasts struggle one with the

other and against each other, then society must be founded on that basis.

Well, you cannot have a civilisation like that ; civilisation is the contradiction of that order, or disorder, which prevails in what is called "Nature." Society is like a garden, it must be walled in so that you can get your flowers to grow ; if you throw down the walls many of the flowers would die for the want of proper nourishment, and for want of the shelter which the walls afford. You must wall in your City of God, and give it true foundations. That is civilisation. But we have no conception of that in London to-day. Even in the rude Middle Ages they were nearer the conception of society as a complete whole than we are to-day.

And why is it that our religion has as yet failed to build a true society here on earth ? Is it not because religion has come to mean a mere private affair between the soul and its God, and has ceased to a very great extent to mean what it meant in the Gospels and in the first century, and even what it meant in the thirteenth, namely, a relation between man and man, founded in the Will of God ? Of course the Christian religion is a deep and comprehensive religion, which includes this relation of a man's soul with God ; it makes much of that individual approach of the soul to God, even in the desert far away from contact with any other human creatures. Yet many other religions have that ; the Christian religion is distinct from others in taking in the whole realm of a man's life, so that in seeking the good of the community a man's soul grows and is enriched and saved. We have forgotten that. And gradually, as the Church forgot that great fundamental of the Christian religion, she withdrew her hand and her control from great realms of practical life, and monopolies crept in, and from that day to this we have had

this huge and cruel disorder in civilisation. The foundations upon which the Church of God was founded have been almost destroyed.

Of course, nowadays I know there is a great deal of good nature about. People are very good-natured ; there is a sort of—well, hearty, Christmas-carol, Pickwick-papers sort of feeling about, and I think it is very genuine as far as it goes ; but it wants banking up and turning to good account. There is much slip-shod charity, alms-giving, a charity that curseth him that gives and him that takes, because the people who take become utterly demoralised, and I am not sure that the philanthropist does not become equally demoralised, because it is a sort of doing good in between the terms, when the whole of one's normal life is founded upon an injustice. Long before Love comes Justice. Long before Benevolence comes Justice. The word which we have translated "Righteousness," means really "Justice." We are to be "true and just" in all our dealings with men, and, as a matter of fact, all our dealings are founded upon Injustice, and then to ease our minds we go and do a little alms-giving in between times.

Have you ever noticed that the word which is most often used in the Bible after the word Love, is this word Justice, which we have translated Righteousness ? Well, I think we are good-natured and sentimentally kind to one another, but I do not think we have much idea about the foundations, about Justice ; that is why we have failed as yet to build the City of God.

Now, just for a few moments, I should like you to consider briefly two points : (1) the question of Usury, and (2) the Apostolic rule about it in the early Church.

There is a rule, considered by modern Christians to be a

mere brilliant epigram thrown off by S. Paul one day, I mean the rule, "If any man will not work, neither shall he eat." They think that was very sparkling and witty, but they do not think it applies to us. And yet that was the foundation of the Christian practical life, the life of affairs in the early Christian Church. It is commented on over and over again in the early Christian and mediæval writers. It was a deliberate and well thought-out plan of the Christian life, that if a man would not work, neither should he eat. *Now* we find that it is, not entirely, but almost entirely, those people who do no work who eat, or rather, over-eat. I do not think it is the London 'busman who gives dinners at the Hotel Cecil, I don't think he can afford it—unless it be that driver of a Wimbledon 'bus who has just come into a fortune. The point is, our whole civilisation seems to make it easier for the person who does no work to eat, than for the man who does. We have so arranged things that people are able to live entirely upon their incomes, that is, upon the work of other people, because incomes do not come down like manna from the sky; you know perfectly well that these incomes are derived from the profits of a business or a factory, and are therefore derived from both the manual and mental workers of that business or factory. We make it possible for those who do not work to eat, and to over-eat themselves. And therefore you find that, not all, but most of the disease and misery in the richer classes comes simply because people won't face the foundations of life, of eternal life, which is Justice. They will not try to find out the right thing to do, and so a vast class is enabled to be idle; they are not always idle, I am not saying that, but I do say you allow them the opportunity of being absolutely idle, to eat the fruit of those who earn it by their work. And I do not limit this work to manual labour

only, I include mental work, all productive work of mind and hand; this work alone creates wealth, and the wealth goes into the wrong pockets. It means, therefore, that your workers are over-worked and under-fed, while your shirkers are under-worked and over-fed.

He that will not work, neither shall he eat. The early Church really meant that; that was the deliberate rule of the Christian religion in the ages when that religion was strong and faithful.

Now, how do these people manage to get the money on which they over-feed themselves? They manage it, as you know, by unearned incomes, and that was always called in the English language, and in the English dictionaries until quite lately (we have found a more sweet-sounding name for it now)—Usury. No difference was ever made by the Church, or by the English dictionaries till quite lately, between usury and any form of interest. Usury meant Interest, and Interest meant Usury. And these people manage to live without working (I am not abusing them individually, it is not their fault) upon usury. We are enmeshed in the net of this modern so-called civilization, and it is very difficult indeed to get out of it. It is our fault; we allow these people to live without working; sometimes they do work, voluntarily, but we have made it possible for them to live without doing any work at all. We allow them to be monopolists, to get hold of certain absolutely necessary primal things without which other people can neither work nor eat, without which they must starve, or drown. These fundamental things, as you know perfectly well, are land and capital, stored up labour. These necessary things we allow to get into the hands of a small group of people, who are thus able

to dictate on what terms these absolutely primal things shall be used by the rest of the community, by the people who do the work. We have not only not built the City of God, but we have founded our cities on the directly opposite rule, and then we wonder there is all this poverty, and go about whimpering and saying how sad it is, when it is directly our own fault, because the foundations are wrong, and we have not seen to it that we have justice first and benevolence a very long way after. Let us be just first, true and just in all our dealings.

I think in the very beginning of our attempts to remedy this state of things, one good plan might be to make it obligatory on all people who live on unearned incomes, by interest or rent, interest in any shape or form, to register themselves as money-lenders or usurers. Don't you think that would perhaps be a good plan? It would make these people see and feel much more clearly what they were doing. I think seriously it would be a good thing if people were made to show how they lived, because then I think they would face the facts. And they are not bad people, and I am sure they would then begin to see that the situation was morally impossible.

I hope to deal with this matter of Interest or Usury much more thoroughly to-morrow, but in conclusion this morning I would like to say this:—

You hear people talking about Nature. They say, you must follow Nature, that it is not practical not to follow human nature, and then they assume that by human nature is meant something absolutely selfish. Well, now, let us be practical. Look at anyone you know, yourself and your neighbour, for example; examine yourself and your neighbour carefully; can you tell me, honestly, that the only

motive in your own life and in your neighbour's is selfishness or a wish for gain? If not, it seems rather nonsense, utterly unscientific surely, to identify human nature entirely with the mere selfish love of gain? You say you cannot alter human nature. What is human nature? A most complex affair, surely; all sorts of things, desires, and complexities go to form a man's character, and then you assume that only the rather shallow and evil part of him is his own true nature. Besides, what did Christ come into this world to do? why did He become Incarnate and take flesh? It was to alter human nature; not to twist it out of its right course of development, but to enrich it and fulfil it, to lift it along the course of its true development towards eternal life, to suppress the mere private competitive instincts in human nature, and to bring out the instincts of justice and love, which is fundamentally and truly human nature, and more truly human nature because we are formed in the image of the Divine Nature. Do you think we came from the beasts? Well, whether you do or not, if we have come from them we have done so by repudiating many of their instincts. And why should we model our society on those very instincts from which we have climbed up, and from which we have advanced. Why should we go back to them as our model for building up the Kingdom of God? It is utterly unscientific to do so, as Professor Huxley showed us in his essay on "Evolution."

We can oppose to what is called human nature, its shallow and mere selfish instincts, the scheme of what we call grace, Divine grace, which is, after all, the truer nature of man. Deep down in the heart of man is that Divine grace, that Divine Spirit. Cannot we yield to its

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promptings so that we shall build up the City of God by opposing the rule of Christ against the rule of our shallower and more selfish desires?

We are always seeking to save our own little souls, but Christ said that whosoever seeks to save his soul (it is sometimes translated, life) shall lose it, but that whosoever for His sake and the Gospel's—that is, the gospel of good fellowship, and the City of God—should risk his own soul, should perhaps lose his soul, the same should gain it unto life eternal.

Are you willing to build the City of God, and, if need be, to lose your own soul?

Sermon XXII.

BUILDING THE CITY.

BY THE REV. CONRAD NOEL.

PSALM xv. 6, 7 (P.B.V.) = 15^s (AV + RV.)

"He that hath not given his money upon usury, nor taken reward against the innocent. Whoso doeth these things shall never fall."

OW I would ask you at the outset to examine for yourselves whether or not the statement I made yesterday is true, first of all that Usury means Interest in any shape or form, that until quite recently the English word Usury simply meant Interest, neither more nor less, and that at the time of the translation of the Psalms and of the Bible, that word was the translation of what in the Latin and Greek and Hebrew meant "the taking of interest," whether it were a penny or ten pounds. Secondly, I would ask you to examine my statement that the undivided Church universally and unanimously condemned all taking of interest until the fifty or one hundred years preceding that very disastrous but absolutely necessary break-up of Christendom, the Reformation. I say "disastrous" because we all feel

that although the thing was necessary owing to the very corrupt state of affairs, yet it has separated one part of the Christian world from the other, and the fulness and richness of the Christian tradition in which we live has been lost. That fifty or one hundred years immediately preceding the Reformation is universally acknowledged to have been the most corrupt period of the Christian Church, and Churchmen came to hold lax opinions on the subject of usury among others. You can hardly take Christian teachers of just that particular period as guides on any great moral issues ; but although they were lax on the subject of interest, I think you will find, if you examine the matter carefully, that it is perfectly true to say that they would have allowed nothing like the interest-taking that dominates the modern world.

I would like you also to examine my statement, its accuracy or otherwise, that the condemnation of interest is as persistent a note in the writings of all the Christian teachers down to that age as is, say, the mention of the custom of fasting Communion. And I would like you to ask yourselves if you are going to follow the Christian tradition on the matters of fasting Communions, or, say, the wearing or not wearing of Vestments, whether you ought not to be quite as careful to follow the tradition with regard to these wider matters which must, whatever may be our opinions on the other questions, be regarded by good Catholics as very much more important.

I would ask you further to consider whether what I said is not true, namely, that this laxity about interest-taking curiously coincides with a change in the religious world, a change which withdrew religion in idea, and then in practice, from the whole of man's life, and made it merely an affair between the soul and its God, an individualistic private

affair ; and that it was just when whole realms of life were being left out of account by religion that this laxity in practical affairs came in.

Then, lastly, would it not be well to ask ourselves this, whether, before we are kind to our fellow-men, it is not our duty to be just to them ?

An enormous number of very serious and very clear thinkers in our own age, of all classes, believe that a society built up upon interest, upon the money-lender, the income-taker, is an unjust society, and that laws which allow money-lending or income-taking do really allow, to use a rather crude word, the theft of some of the produce of labour produced by the mental and manual labourers, and that the person who is living on income solely, without making any return, is, as Ruskin pointed out, either a robber or a beggar.

Yesterday, I referred you to the Church, because I believe as Church people you care very much about the universal Church tradition on the subject. But I imagine that although you would attach great importance to that tradition, and to that universal teaching, you will possibly feel, and rightly, that your own reason must be appealed to in this matter, and that we must re-examine the whole question of interest for ourselves.

Now, how are unearned incomes derived ?

Take the case of a young man, perhaps twenty-one years of age ; we will call him Gabriel Smith. He inherits a certain acreage of land which he sublets to a farmer, and after all deductions he draws £200 rent a year from it, clear profit. He also has left to him a sum of £5,000 after deducting all death duties. And this money is reinvested for him in a railway company, a boot factory, and

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in a gold exploration and land company, and we will say that in this latter company is invested £1,000. For this investment he gets no return for the present, but the remainder, the £4,000, brings him in, after deducting income-tax and everything else, just £160 a year.

This £160 a year rent on industry added to his £200 a year rent on land, makes £360 a year on which he can live. He is thus enabled to live on his income, a very modest one, and out of which he will not be able to get many luxuries, but it is enough for him to live on. This money he gets from lending his land and his capital, hoping, not as Christ said, for nothing in return, but hoping for £360 a year in return, with the possibility also hoped for, of considerably more arising from that rather speculative £1,000 put into the land exploration company.

Now this young man, Gabriel Smith, may be a scamp, or he may be an admirable fellow, perhaps a little of both like most of us ; in a word, an honest, but rather colourless person. He may be humble, and pleasant to deal with, upright and honest according to his lights ; he may be conceivably better than any single artisan in this country, for the artisan may or may not be a somewhat arrogant person, and Mr. Gabriel Smith may not be at all arrogant. But this has nothing whatever to do with the fact that his business is that of a money-lender, or usurer ; it makes no difference to that, except of course in that he is a perfect gentleman, and gets what little work there is to do in connection with his money-lending done by an agent or rent collector, and does not soil his own hands with it !

Now surely it is an interesting question for us to consider, why the universal Church condemned—I do not say that man—but the growth of a system of society which makes

the Gabriel Smiths possible. Surely as Christians we ought at least to ask ourselves that question before we praise that system, and are perfectly content to let it go on.

Now let us examine first of all this exploration company. I will quote from the *Pall Mall Gazette* in 1891, taking a certain land company which will serve as an illustration of thousands of others :

“The annual general meeting (of a certain company) was held this afternoon at Winchester House. The Chairman proceeded to move the adoption of the report. He said that since the last meeting practically nothing had been done; they were *waiting* for more prosperous times—they were an exploring and land, not a mining company—with a view to inducing others to form subsidiary companies for working the property. At the present moment the formation of companies was practically a dead letter, and it would be useless to point out to promoters where operations could be carried on as they would be unable to raise the necessary funds. They had reduced their expenses to the lowest possible limit, the directors having foregone their fees, and the total amount being only £400 a year. *They were waiting for better times and the advent of railways* before endeavouring to work the riches they believed were contained in the 156 square miles of territory which they now possessed.”

Now the Church Fathers, and the Schoolmen (the leading thinkers of the early Christian Church) would have asked, and did ask, in similar cases: What work was Gabriel Smith putting into that venture? How was he expecting to get his money from it? Well, what is the work of Gabriel Smith? *His work is to wait.* He waits—for what? For labour of mind and hand, for mental

enterprise and manual labour to develop that land. He has secured a little bit of it, and he says: It is impossible for you to earn your living without working, and without land. I will secure land, and as you work that land, or those mines, you shall pay me a toll upon which I shall live. You may be hungry, you may have to overwork and be underfed, but I shall not do any work, and am going to be overfed.

That is the way in which the universal Church used to look at these questions.

Now look again at Gabriel Smith's rent on land. He does no work here either, none whatever. (I am not talking now of a landlord who owns certain cottages and happens to be a good landlord and keeps them in proper repair, and so on; *all* work that a man does, whether with his mind or his hands, ought to be properly paid for. It is not a question of one class against another class, there is no question of that, and the Church never meant that. All work, all good, honest, productive work ought to be properly paid for).

You might have a state of society in which it was thought well to pay mind work the same as hand work, or you might, on the other hand, think that the most absurd thing to do. That is not the point, the point is that there are very many people now taking toll, living on a tax which they are legally able to take on productive work performed by others. And, therefore, you have this extraordinary state of things, namely, the idleness and overfeeding of a certain class, and the sweating and underfeeding of another class. And no amount of tinkering with the thing, no amount of simply being kind will do any good. As I said before, there is a sort of charity, of

almsgiving, which curseth him that gives and him that takes, and no amount of that kind of thing will put this evil right. We must go down to the foundations of our City of God, and get them right first.

Well, to go back to Gabriel Smith, it is the same with his boot factory and his railway shares. He puts no work into either of these concerns, and yet he is able to draw money from them in the form of a toll, a tax, a levy upon the industry of mind and hand performed by others. The amount in his case is not considerable, but remember that this five thousand pounds and that little bit of land make it not only possible for him to live in idleness, but also make it possible for his son, and his son's sons to do so in perpetuity.

But people say, you cannot get on without capital and land. Of course you can't, but you can get on without the Gabriel Smiths, and *you cannot get on with him*, that is the difficulty. Of course, if you, the people who work with mind and hand, consent to keep these people, your paupers, beggars upon your charity, well and good, but let us know that you are doing it. And first of all let us face the situation. You cannot get on without these primal things which God gives you, any more than you can get on without air. Some day in England you may possibly have laws which will enable some people to withdraw air from the general use of the community, and to charge a small rent for it—very well if you like to have it so; but in those days idiots will go about saying you cannot get on without the air lords, for air is capital; but any baby can see that you (1) cannot get on with landlords, factory lords, air lords; (2) cannot get on without land, factories, and air; (3) and can get on with these things

much better, without having to support the monopolists who have withdrawn them from the common use.

Whence does the income of the income-taker come?

In a large number of cases it comes from rents on land or houses which have been inherited. If we trace these things back to their original source, we find that the land in the first instance was either stolen from the community by an ancestor, or was bestowed upon him by an irresponsible king for some service, often the reverse of useful, or he has taken it from the monasteries, which did perform a good deal of real hard agricultural work, or the nation gave it to him conditionally on his raising troops for the service of his king and country in time of war (and he generally goes on taking the land when he has forgotten all about the troops!) Or supposing (and this is rather a far-fetched supposition) that he had some righteous title to the land or capital in the first place, we must not lose sight of the fact that he has no title apart from the law, and this gives him no right to settle upon his heirs for ever this power to live in idleness, to live without working — I do not say without work, for nobody lives without somebody's work, and all interests and rents are ultimately paid by labour. John Stuart Mill, who was not a very revolutionary person, but simply a clear-headed economist, says this: "The greater part in value of the wealth now existing in England has been produced by human hands within the last twelve months."

Land and capital are the prime essentials, without access to which the propertyless man cannot labour, and therefore cannot live. By an artificial arrangement, an ancestor, by fair means or foul, secured a portion of these primal necessities, not that he and his descendants might work

them themselves, but that they might withhold them from the workers until they should agree to pay them a perpetual toll for access. The law has secured to you and your heirs the power to dictate to the propertyless man whether he shall live or die, whether he shall work or starve. And we are obliged, more or less, to close with the income-taker on his own terms. It may be, of course, that the man who first got together the family fortune acquired it fairly, but can a service that he rendered to the community fifty, one hundred, or a thousand years ago, by any possibility have been of such enormous value that the present generation and generations yet unborn be legally obliged for all time to keep his heirs in idleness? Can the service of any single individual constitute a fair claim upon society for all time? That is what people are asking now—what hundreds of people who live upon such incomes are asking themselves. They want to live a clean life, and they cannot get away from the suspicion that while they patronise the poor they are living upon incomes derived from the pockets of the poor, and that the working-classes are poor because of the tolls they are compelled to give the people who live in big houses. We may yet live to hear a middle-class cry addressed to the workers: “Curse your charity, we want work!”

Now you cannot go back to the middle ages, you cannot put back the clock, and here we are involved in a network of anxiety. Our modern commercial prosperity, so far as it is prosperity, is built up on this system. Surely the only thing we can do is, not to upset the whole arrangement, not to try and go back to an earlier and primitive state of society, but to try by a readjustment to right the wrong. Surely these people, if they could clearly see their position, would admit

that it was not just or right of any man to live without working. And they would admit that it would be just that they should, I do not say necessarily, withdraw even one of their investments, but that they should be taxed by the community which earns and produces the wealth; that a community tax should be put upon their incomes so as to get back into the hands of the people who have produced it that wealth which they themselves have created.

It is, therefore, I should say, not by going back to the past, revolutionising industry, but by going on and using means to re-divert the money which has been diverted from its proper channels, back again into those channels, and by applying such money to the service of the community which produced it, not in the interests of one class, but in the interests of the community as a whole. This, of course, may be done in what way you like, but admit the principle, and do it.

Then you will find that the foundations will once more be right; justice will once more be done, then we can go on to benevolence and charity.

And if in time to come we find that our children or our children's children are not able to live in idleness, but must be brought up to a trade, may I, in conclusion, quote the words of a not too revolutionary authority that says that it is good to bring up our children to learn and labour truly to get their own living "in that station of life to which it shall please God to call them."

Sermon XXIII.

BUILDING FOR ETERNITY.

BY THE REV. CONRAD NOEL.

REV. xi. 15.

"Until the kingdoms of this world become the kingdoms of God and of His Christ."



O-DAY I would say to you in conclusion, do not be afraid of studies however dry and secular and this-worldly they may appear. Remember this, that our Lord Himself hardly ever mentioned the future life. Once only He mentioned it of His own free will to His disciples. Twice or three times a mention of it was dragged from Him by His opponents. There is quite enough in His teaching to assure us of the fact that He taught the future life, but there is absolutely nothing (and I want you not to take my word for it, but to examine the New Testament for yourselves and see if it is not true), there is absolutely nothing, no passage in the whole of the New Testament, where the future life, that is the life beyond the grave, is held up as an ideal or an object to be aimed at;

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not a single word. Not that He did not believe in it, not that He did not think it important, but He felt that *here* was the arena of our activities, that our eyes were to be fixed on this world, and yet in our hearts was to be the ideal of the Kingdom of Heaven, so that we might actualise and make real our work here.

It was not a future heaven that we were to seek, or primarily to seek, but to establish the Kingdom of Heaven here on earth in our midst. He taught that if men fought valiantly during this life to bring about that kingdom of justice between man and man, to bring about that kingdom which is centred in the very Will of God Himself, then, if they had taken care of the pennies of this present life, God would take care of the gold in the next life, but that was not to be the object for which people worked.

And as we realise more and more that heaven is not so much a place as a state of mind and will, surely we come to realise that the heaven we are to have must be had here if we are to have it hereafter. If people do not care for it here, if they do not care for justice here, how do you suppose they are going to suddenly care for it hereafter? They must begin here. You cannot have the joy and glory of the happy warrior unless you have fought! You must work and fight for the kingdom of heaven here in your midst, by your life of good, your practical life of good, shown forth in justice and service one to the other. If you have that in your hearts, heaven is here, heaven is begun, and you feel as if you were in heaven just for a few moments sometimes when you are doing what you know is right. And no dream of a future beyond the grave, beautiful as those dreams are, beautiful as were those oriental dreams, for instance, of S. John (though I very much doubt if they did

really refer to a future beyond the grave, but still supposing they did), no poetic, oriental dream like that can come up to that feeling, for it cannot be expressed in language, that feeling of heaven which we have in our hearts just at those moments (and they are very few) when we are doing the right thing from the right motive, not grudgingly, but cheerfully, just because it is right, and because we have within our hearts that kingdom of God, that belief that it is the Will of God ; to be united with the will of the Framer of this universe, of that mysterious Being of Whom this universe is the expression, to be united with the Will of God, and to serve one's fellow-men, that is heaven. Fellowship is heaven ; the lack of fellowship is hell.

I hope none of you will go away with the impression that during these sermons of mine, because I have dwelt so much on outward things, I think outward things are everything. I don't. I think all of us, when we come to consider it, know perfectly well what we believe about this ; we are in unison with the Church tradition, and the Bible, the tradition in this matter of the outward and the inward. The Bible and the Church both say this to us : that the whole man is to be redeemed, body, soul, and spirit (or if you don't like to call it spirit, call it character, it comes to the same thing, it is that inward part which we cannot see—we won't quarrel about names) ; that everything which goes to form the totality of human nature is redeemable, and able to be saved. Every soul, given the chance, is able through the power of its own true life, which is the power of God, to save itself, to work out its own salvation in fear and trembling. But you don't give people a chance. You don't give your rich millionaire a chance of saving his own soul, and I do not mean saving it from some future punishment,

the Bible doesn't mean that ; punishment follows inevitably on wrong-doing, and no amount of forgiveness can alter that fact, and thank God it can't. I mean by salvation, the building up of rich, full, splendid personalities in the Will of God and in harmony with their fellow-men, that is salvation. Christ did not say, I come to give you a richer existence in another world, He said, I came that ye might have *life*, and have it more abundantly. No doubt He does secure that existence to us in another world, but He came, first to give us life, and more abundant life. And that life can only be obtained by us if we throw over these little selfish, separate interests of our own miserable little souls, and get impregnated with the spirit of the Kingdom of God. That is salvation, that is heaven.

Beyond the grave ! How little we know about it ! And yet we know this, that whatever lies beyond the grave, we get nearer to God there by caring to be near Him and near to one another here on earth.

So I think, first of all, we have to be keen about the outward and material things, to get them right, not that they are everything, but that they come first. What did the early Christian Church do first of all after the Holy Spirit had come upon it ? They appointed a sort of County Council called deacons, who ministered tables, that is what the deacons did you know, they served tables ; and that was the first work of the Church of God. Let us get these things, these material things right, in order that our fellow-men, whether they be millionaires, whose souls are being crushed by their riches, or the poor, whose souls are being crushed by starvation, may have the chance of being saved, and of living the full and rich life that every man was meant to live. That is the first thing.

We are apt to forget the fundamental things, and to pass on to the others before we have laid our foundations.

And finally I would say this: We who are Christian Socialists, or Christian Social Reformers, or whatever we like to call ourselves, anyhow all of us who have admitted the principle that we must do what we can to bring about the Kingdom of God, this great commonwealth of justice and love, here on earth, we ought to be ten times more enthusiastic, ten times clearer minded than other Socialists, and yet what are we? Well, you cannot say we are doing anything like the work as a rule that they do, and all honour to them for doing it! It ought to shame us. For we have this tremendous thing, the knowledge that our city is founded in the very Will and Mind of God Himself, and yet human inaction, human indifference, our indifference, our slackness, may delay it for years, for centuries. It must come eventually if it is His Will, and He has given us the privilege of co-operating with Him in bringing about this Kingdom of God on earth.

And this is what heaven means. It does not mean a place in the future. It means the realisation of the mental image of things as first conceived in the mind of God; just as, to repeat a very common little illustration, the great thundering steam express trains were first conceived in mental image in the mind of Stephenson and the first inventors. God is the great Inventor of the Universe, the Inventor of Justice between man and man in the universe. And it is just because it is in God's mind in heaven that it must come about as a practical thing, and He gives us the opportunity of bringing it about. We are to be His ministers, we are priests unto God, kings and priests unto God in this world of ours. And we, instead of being that,

follow our own little concerns and care nothing about His Will, and expect to have happiness! But you know you don't get happiness; you only get happiness by being filled with the true life, the life which is eternal, the life of service, of sympathy, and of justice. That is the only way in which true, abiding happiness can come.

So we shall build, not for time, but for eternity; we shall build solidly and well, because we realise that it is God's will, and His will cannot be gainsaid. It is God's will that the Kingdom should come on earth as in heaven, and that the Babylons of this evil world should be turned into the Cities of God and of His Christ.

Sermon XXIV.

“THE LORD’S PRAYER.”

“HALLOWED BE THY NAME.”

BY THE REV. PERCY DEARMER, M.A.,

Vicar of S. Mary’s, Primrose Hill.

“ After this manner therefore pray ye : Our Father, which art in heaven,
Hallowed be Thy Name.”

“  FTER this manner pray ye.” This then is the right way of praying. Our Lord here in the Sermon on the Mount, is telling men how to do the three eminent duties—“When thou doest alms,” “When ye fast,” “When ye pray.” About each of the three He has the same thing to say—Do not advertise it; but when He speaks of prayer He goes further, for it is by far the most difficult of the three, He goes on to tell us the right method. “After this manner therefore pray ye.” The Lord’s Prayer is given, not to tie us down to that particular form of words (though indeed, there are none so good), but to show us *how* to pray. “After this manner.” This is the right way. Therefore every other way is wrong.

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Our prayers will be futile if we reject this warning. Often and often they are. We ask and we receive not, because we ask amiss. Let us try during this Lent to learn to pray better, bringing our prayers nearer to the model of our Lord. And it will help us greatly if we realise at the outset that it is not at all easy. The Paternoster is readily committed to memory, but it is slowly learnt by heart.

It is so divine, so high and deep in its simplicity, so contrary to our natural desires. The prayer of human instinct is this—"My Father, give me to-day what I so sorely require." Is not that the way we often pray, and think we have done a pious, religious act?

The Paternoster begins quite differently. It bids us lay aside all selfishness at the outset. Its first word—"Our"—is the most difficult of all; for to lay aside selfishness is the hardest thing in the world.

~~We~~ must begin by casting off self, by realising that ~~I~~ am only one minute unit in the great millions of humanity. Think of it, what this word "Our" means—all those who are separated from ~~you~~ by impassable barriers, those who are so far above ~~you~~ that ~~you~~ cannot reach them, those who are so far beneath ~~you~~ that ~~you~~ reckon the slightest act of human recognition is a gracious condescension—and those who belong to the opposite faction in politics, those who belong to hostile nations, those whose religion or whose irreligion wars with ~~your~~ deepest convictions; and those who are outcasts too and criminals, the enemies of society, and those, it is often hardest to remember, with whom you have had disagreements, quarrels, those whom ~~you~~ feel ~~you~~ cannot like.

"Our." He is ~~your~~ Father only in connection with

these others also. You cannot speak for yourself unless you speak also for them; you cannot carry your petitions to the throne of His grace unless you carry theirs; you cannot ask for any good unless it is for them as much as for you.

For He is their Father as much as yours, and we cannot say, "Our Father, Who art in heaven," unless we have first learnt to say, "Our brothers, who are on the earth."

Thus solemnly we draw the brotherhood of mankind around us, and we put ourselves in the presence of God. That is the first act. Too often man trips in and out of God's presence, saying words that he does not feel towards a Person of whom he has no intelligent perception. But we must not be so. Our love and our awe must be first evoked. "Father," we approach Him as a child in the tenderest relationship; He is one who loves us with more than human love, loves us more than we can love Him, One Who is more ready to hear than we to pray. But, also, we must pray to One Who is present, "*which art.*" Is not one great reason of our want of personal love to God this—that we in our hearts worship something that is past? We put a book, or tradition, or some fancied golden age in the place of the living God. Perhaps it is the Bible that we reverence, not God; its words become the subject of idolatry, precisely they are images to us—visible things that are the substitutes for the present realities of the spirit world. Or perhaps it is tradition, the ancient customs of the Church, or the modern conventions of religion. All such things, instead of being helps, become as God to us; and our religion is a faint shadow of the past. Then the younger

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generation begins its quest for the truth, and passes over the Christian faith, because we have made the faith to appear a thin echo of half-understood phrases and customs of dead days. And instead of joining in the search, and welcoming whatever light may come from it, we shrink back into reaction, into mere theological conversation; because all the time we have not known the living God, have not lifted up our souls to Him Who *is*.

Yet again, it is to the Father in heaven that we are to pray. Mankind before Christ sought two ways of knowing God. The philosopher thought of Him as far removed from earth in His perfection. The polytheist thought of Him as embodied in many gods, half-human, and for that reason very near to him. The one protested against the error of the other, and both were half-true. God *is* infinitely above us, as the philosopher thought; but He is also very human, very near. So Jesus Christ came to show us that God is not some vast abstraction, but is a present Father, closer to us than breathing, and nearer than hands or feet.

That was the truth contained in polytheism and in pantheism. God is our Father, close to us. Yet the other truth must not be forgotten. God is in heaven, that is, in a different state or plane of existence, infinitely above us. Jesus Christ did not come into the world to make our thoughts about God less full of awe, than when Moses cast off his shoes because the very ground was holy.

So we come into God's presence full of love for our Father, full of living fearless faith in Him Who *is*, now, to-day, but also full of reverence for Him Who is in the white light, the utter purity and power of heaven.

And, having thus laid ourselves in the presence of Him with Whom we have to do, what do we ask for first? Just

that this Name, this revelation of the Heavenly Father may be hallowed.

Naturally we should begin by asking for ourselves, and end with an ascription to the glory of God. Men would say—"Let us have bread first, all necessary things for our bodies and our spiritual and intellectual needs. Should we not ask such things of an earthly father? Would it not be artificial—nay, almost profane and presumptuous—to place the needs of God Almighty before our own?" And then would come a time of sorrow, a painful inward gnawing in lonely hours, and they would realise that there is something else we need besides bread—sins to be pardoned, soul sores to be healed. Yes, on second thoughts, we would put forgiveness first. But no. Not even this. Our Lord recognises both these desires as reasonable and true; but He postpones them. Our first need is God's glory. Afterwards comes man's necessity.

"Hallowed be Thy Name." God's revelation of Himself to men is put above all human needs.

For this is the meaning of the petition. God has slowly spelt out His great name, letter by letter, before the eyes of men, or in their hearts, through the conscience, through Nature, through the prophets, and through His Son Jesus Christ. That revelation is His Name; it is the truth about God, the manifestation of His character, that we ask to be hallowed as in heaven so in earth.

It is the revelation of a Father, as we have seen, of Him whom the learned philosopher and the superstitious polytheist both have sought after, both right, and both wrong.

Is it a small thing that this should be put first? Nay, it is just where religion has gone wrong, and where religious people daily go astray, in that they put their own cravings

and notions first ; and forget that the true religion begins with God, the true teaching begins there and never lowers itself to the base and selfish thoughts of men.

There, in the heart of man, begins Superstition—there man has set up his own cruel, and bloody conceptions of the Almighty ; for Superstition is ignorance of the name of God.

Superstition, and something else too. There is another system which takes man as the measure of God. Have you ever thought that our naturalistic agnosticisms and atheisms are fundamentally at one with the dark Superstition of the savage or the Calvinist ? The conception of man has become more refined, the knowledge about Him immeasurably increased, but the reasoning is the same ; man is taken as the standard of the Divine, and the material universe so far as he can sift and weigh it, and this is held to be all we can know about God. And the measure is laid along it, and held up—"This is the whole of truth." And what is forgotten is that God begins just where that measure stops. Just because He is God, we cannot understand Him. It is the old error in a neat modern dress. Superstition and naturalistic materialism are the same in this : man stands before the lantern and the screen is darkened.

So we pray for this as the greatest of all boons that God's revelation of Himself as the Father in Heaven, Who is above all and yet through all, and in us all, may be known ; that the Name which Jesus Christ taught us to be that of a Father and Friend, Who is the Almighty, all wise, all loving Spirit, may be hallowed.

Now, we know that it is not hallowed to-day. Never was there greater need of this prayer. The old man-worship and the new jostle each other side by side ; everywhere man's material powers grow, and he is absorbed in his triumphs

over nature ; his luxuries increase, and his vices, yet with the luxury gaunt Poverty stalks unrelieved. Man goes his way, forgetting God ; the gold is piled up, the guns roar, the games are played ; man is still the miser, the savage, the child—but with more confidence, more content to be so poor a thing, more absorbed in his little round. God is forgotten. There is so much else to think about. Every man must specialise in his own little corner ; there is so much to learn.

And all over the world are the vast dumb millions, the working drudges of Europe, the coloured races of Asia and Africa. They look out upon the rulers of the world, and the teeming population of Christendom scoff and say, “Where is there any Christianity ?” And the millions upon millions in Asia and Africa look on us, and see us cleverer but no more godly than themselves, and they say, “What is there in these men’s religion ? They have taught us to make torpedoes and money, but there is nothing else to be learned from them.”

Convert them ! Why, we cannot even convert our own people, the masses who have lost their religion. They are without God in the world because we have not hallowed His Name, but have dishonoured it. Be sure of this, the reason why the people are not religious is because our selfishness and callousness have sickened them of religion. To them the world is full of misery and want, and empty of the delights which are our daily need ; they look around upon it, and over all they see—put yourself in their position—they see a comfortable class in broad cloth, muttering pious phrases, and occasionally dropping stray coins that will not be missed, but never coming down to help them, never giving up its own gains and its own greed and its own

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insufferable pride. Can you not imagine what we seem like to them?

And can you not imagine what we seem like to the heathen?—to the people of China, for instance, at this moment, who are learning that all our professions of justice, civilisation, and freedom were worth nothing when we wanted a market for our opium—so soon as we found that we wanted some cheap slave labour for our mines.

Let us admit that no class can form a true estimate of another. Yet is it not more true than the estimate that class forms of itself?

And it is at least that estimate which colours all conceptions of religion. It is the gross wickedness, and oppressions and miseries of the world that hide from men the Name of God.

A Father, loving, gentle, served by a Church to whom all men are brothers beloved. Ah! if men could see that this is the Name of God, would they not turn to it? But we cluster round that Name, and hide it from the world, as a court clusters round a king. They do not see Him, because they see us first, and are disgusted. So His Name is not hallowed.

“Thou that art a guide of the blind, a light of them that are in darkness, a teacher of babes . . . thou therefore that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou who gloriest in the law, through thy transgression of the law dishonourest thou God? For the Name of God is blasphemed among the Gentiles because of you as it is written !”

Ah, God! we have dishonoured Thy Name, we who were the guardians of its honour. We pray that now it may be

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hallowed. We cannot hallow it, but Thou canst. And we pray Thee to hallow it, to keep it from contact with our folly and baseness ; yet to take us as Thy servants and make it hallowed through us. Hallow it in our own hearts, through repentance, through conversion, through Thy coming in high moments, through Thy chastisement of us and Thy grace. Hallow it in the world that Thy revelation may be accepted of men, Thy religion openly professed in Church and State, on Sundays and on week-days, in worship and in conduct.

Sermon XXV.

“THY KINGDOM COME.”

BY THE REV. PERCY DEARMER, M.A.,

Vicar of S. Mary's, Primrose Hill.

HE Lord's Prayer for all its simplicity is full of difficulties, full of those divine paradoxes by which alone the fulness of truth can be suggested to our small minds.

“Thy Kingdom come!” How simple they sound, these three plain words. They are quite simple; we use them every day. But how many of those who use them understand them?

Why, so universally has their simplicity been overlaid that the very words have become a slang expression for something quite different from their meaning. “Kingdom come” has got to mean the next world: to go to “Kingdom come” has become a slang expression for dying.

So deeply has a false conception of Christianity penetrated into the popular mind. No wonder that the people have grown indifferent to Christianity, when its most ennobling lessons have been slurred over by the religious world.

For this teaching about the Kingdom is more unmistakably set forth than anything else in the Gospels. The Kingdom of God is the Kingdom of the Messiah, the coming age when all shall be set right, and God manifested in His glory, and Christ shall reign in truth, and meekness, and righteousness. To the Jews who heard our Lord, the phrase was among the most familiar, the best understood : their one constant consolation as they groaned under the thought that they, the chosen people, were subject to the foreign oppressor, their one constant faith in their bitter servitude was that the Kingdom of the Messiah would come and set them free.

And the Lord came, and did not contradict this faith. His words and His acts confirmed them in their hope. It was a kingdom on the earth that He had come to found. He came under the banner of that Kingdom which S. John the Baptist had spread before Him, with the cry, “Repent ye, for the Kingdom of Heaven is at hand.” And with the same words did the Lord begin His own mission—“From that time began Jesus to preach, and to say, Repent ye, for the Kingdom of Heaven is at hand.”

Those were His first words—through His ministry that Kingdom was His constant burden. And what was the last subject about which He taught the disciples before His Ascension ? We are told in the Acts, “the things concerning the Kingdom of God.”

What wonder then that second in His prayer He put the coming of the Kingdom. And He made its meaning clear by adding words to show that we must hope for it in this world. For the clause “in earth as it is in heaven” is meant to cover each of the first three petitions ; and is so printed now in the best Greek texts. The meaning is :

“ Hallowed be Thy Name, in earth as it is in heaven.”

"Thy Kingdom come, in earth as it is in heaven."

"Thy Will be done, in earth as it is in heaven."

Yes, it is the establishment here on earth of a reign of goodness and truth that we pray for. That lofty contempt which some religious people affect for the littleness of mere earthly transactions is not learnt in Christ's school, nor in the school of the prophets. He claimed to be an earthly King, though His methods were heavenly. "Art thou a King then?" And He answered "Yes." The people flocked to Him as their earthly Helper, and He helped them; as their Leader, and He led them; as their Healer, and He delivered them from the most visible, bodily, earthly pains and miseries; as their Teacher, and He taught them of a Kingdom of Heaven, that was to be—not a Kingdom *in* Heaven—but a heavenly Kingdom upon the earth, spreading gradually like leaven, or like the mustard seed, containing bad men as well as good, like the field sown with tares, or the draw-net (so unlike Heaven itself in this), yet precious as a pearl of great price.

But, there came a point where *their* ideal stopped, and *His* vision went on. *They* looked for a triumphant Judaism: *He* looked for a redeemed world. *They* hoped for Israel: *He* hoped for mankind. *They* believed in earthly methods, earthly weapons: *He* believed in the Sword of the Spirit.

So He rebuked them. "My Kingdom is not of this world," He said to Pilate. What did He mean? That His Kingdom was not to be brought about in this world? Far from it. But that His Kingdom is not of the world, not a worldly empire, not to be helped by this world's weapons. "My Kingdom," He goes on, "is not from hence." "If My Kingdom were of this world, then would My servants fight."

"Then would My servants fight!" A hard lesson! Easy for Crusaders to adopt the methods of Mohammed and pour out across Europe, bringing not one single convert to the Cross, but ruining the Christian cause in the East, and lowering it in the West. Easy always to use force, easy to persecute; over and over again it has been tried, and always failed. Christ's Kingdom is not from thence.

It is a heavenly kingdom, and can only come by heavenly methods; therefore slowly, through the blood of the martyrs, through the tears of the saints.

It comes slowly, yet it comes. Each age brings it nearer. The young man arises in his enthusiasm, and thinks it will come in his time. The older man, who has out-grown the disappointments of his youth, looks back, and sees the world in a larger perspective. He sees life growing through millions of years upon the earth, slowly, yet with unshakeable sureness, growing ever upward. He sees in the foreground a short span of two thousand years—a mere speck in the history of the world, during which great moral victories have been won, great strides made—far greater than in the ages before Christ, though even then the divine order was being woven out, point by point, in the hearts of men.

"Thy Kingdom come." To say these words is to place one's self in co-operation with the eternal will of God, the eternal purpose of the universe. It is to drop our fretful impatience in the infinite patience of God. It is to lose our narrow interests and schemes in the vast issues of the divine method. For what are our most cherished schemes? We learn often enough that they were mistaken. And what is our own party, or even our own country? Tiny points in the great plan, only of worth if they subserve it. And our own private, and personal, and selfish wishes, and ambitions, and

fears, what indeed are they? Ah! good for us that we must sink them far out of sight, when we kneel down and say, "Thy Kingdom come!"

Thou Who has brought the world to this level of excellence, let us be shown how to serve Thee in this work. Thou Who hast endured such fierceness and folly in created things, and yet hast planted in our hearts the conviction that love and wisdom are better, and are divine, teach us to follow those more excellent things that we may help to bring about Thy Kingdom, which is coming, ever coming, and will come.

But there is more than this general aspiration after perfection. This far-off Kingdom is focussed, as it were, in a Kingdom now in the earth. This distant Kingdom is also "at hand." The Church of Christ is the image of that Kingdom. So it is itself called the Kingdom of Heaven, and the parables of the Kingdom refer to it.

The Church represents the Kingdom here and now—lest we should grow faint with expectation, and in our loneliness should despair. With all her imperfections, she is the Kingdom being realised from age to age.

And she is also the agent of that future Kingdom. By means of the Church the divine consummation is being brought nearer. She it is who is doing Christ's work in the earth—not by the sword, but by love—not in ways that are of this world—not by might, nor by power, but by His Spirit. To pray for the coming of the Kingdom is to pray for her, its agent and its image—to pray for her missions abroad, for her work at home, to pray for her reunion, and her reform—to pray for the day when, all narrowness and worldliness swept aside, she shall be perfect, and in her perfection shall embrace every people and nation and kindred and tongue.

Yes! to pray for the coming of the Kingdom is indeed to pray for social reform in the deepest, truest sense—for it can only be done through the divine, the Christian spirit, which is embodied in the Church—through the gradual change in the hearts of men—through that mystical Kingdom of Heaven which is in the heart of every man. Laws and reforms indeed can help, and are necessary; but they only become possible through changes in the wills of men; and when decreed, they fail unless the moral level of society is high enough to carry them out. They are merely the tools; it is the underlying spirit that alone can create them, and having created, can handle them.

And that Spirit is the Spirit of the Kingdom. For what is a kingdom? A kingdom is a common life of men, lived in obedience to law. And the Kingdom of God is the fellowship of obedience to God's laws. All sin is lawlessness, and before man can frame any useful earthly laws, he must so far overthrow the disobedience to God—lawless lusts and appetites, lawless ambition, and insolence and denial, godless worldliness, and lies and vanities, cruelty, oppression, malice.

For this we pray. And praying for it, we must believe it. We must believe in religious, moral, and social reform. We may not despair, though we see the forces of evil strong around us. To despair of the present must be bad; to hope for the future must be good. The Pater-noster is the prayer of hope. No one can say it unless he hopes.

This is Utopian, you say, to believe that the world will ever be perfect. Yes, it is; and every Christian has to be Utopian. It would be a blasphemy to say, "Thy Kingdom

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come," if all the while we believed that God's Kingdom could *never* come. We pray it, because our Lord told us to pray it; and He never told us to pray for what is impossible. That which we ask in His name—in the spirit of Christ, which is in its essence in the Lord's Prayer—will be done. We pray it; and we must believe that it will come to pass. We must believe in progress—not looking back regretfully to some fancied past, but looking forward to a sure future.

And, also, if we must hope as we pray, so as we pray must we work.

To pray for the Coming of the Kingdom is to pledge ourselves to work for it, to serve our fellow-man in every way in which his welfare can be bettered, to serve our Church in every way that she asks our service—to be social reformers, moral reformers, and beneath it all, religious reformers—never content with the present, always working for a better future, always driving on towards the perfection of the Kingdom.

Ah, yes! The personal lesson of this petition is as the Church Catechism says, Service—"that we may serve Him." Each of us must work for that—worthless and impertinent would be the words, "Thy Kingdom come," upon our lips, if we were content to idle, and idle in our content.

"The Kingdom of God is within you." It is focussed in the Church—so closer still must it be focussed, epitomized in our hearts. *Here* Christ must reign as King! Here must be perfect obedience—so hard to render—to His laws. Here must be first of all that perfect reign of truth and righteousness, of equity and love.

Then beyond. The Kingdom of God begins within. But only that it may manifest itself without. Only that we may

serve in the great army that never fights, that is not from hence.

So we work, and we pray when we say, "Thy Kingdom come." We pray that the King of Kings will reign over our spirits, souls, and bodies. We pray for the extinction of all tyranny, whether it be the tyranny of the few or the many. We pray for the exposure of all corruption. We pray for truth in all departments of government, art, science. We pray for honesty in trade, and forbearance in all the dealings of life. We pray that the proud may be scattered in the imagination of their hearts, that the humble and meek may be exalted, that the hungry may be filled with good things. We pray that love may triumph over greed, meekness over malice, purity over lust, temperance over excess, God over mammon—that the Gospel of Christ, in faith and practice, may prevail throughout the world.

And we pray quite calmly and confidently, knowing that we are praying according to His will—knowing therefore that He will hear us, knowing that step by step His Kingdom will come upon the earth, and His will be done.

Sermon XXVI.

“THY WILL BE DONE.”

BY THE REV. PERCY DEARMER, M.A.,

Vicar of S. Mary's, Primrose Hill.

 ANY people think that all bad things are the will of God. In fact most people still take this view. They seldom say of blessings, “This is God’s Will;” but when anything unpleasant happens—anything evil—they say at once, “It is God’s Will.”

So this portion of the Lord Prayer has been robbed of its meaning—has been almost caricatured. “Thy Will be done” has become the sigh of resignation instead of the war-cry of victory. Is it not nearly always so? A blow falls, some evil happens to us and we say, “Ah, it is hard to bear, but God’s Will be done.”

A man dies of typhoid fever. Is it God’s Will? Is any disease, or premature death, or misery, or ruin, God’s Will? Have we any right to say, “It pleased God to take him?” Ought we not rather to say, “It pleased society and the sanitary authority to let him die?”

And is not this true of all disease? That legend so often cut upon tombstones, “Thy Will be done,” ought not to be

allowed upon any except the graves of those who have died in a ripe old age. For all disease is the result of sin and ignorance. It is only God's doing in the sense that it is His punishment for our disobedience to His laws. One large area of disease is due to the want of temperance in what people of all classes eat and drink—rich and poor alike. Another large area is due to the misery of our great towns : for instance, twice as many people die in the poorer parts of London as in Hampstead. Another large area of disease is due to our neglect of the rules of health, exercise, and fresh air. Another to inherited weaknesses which we owe to the follies and sins of former generations.

When men give up their sins and follies, when they all live according to God's Will, then all disease and premature death, except that which is due to accident, will disappear.

To say then, "Thy Will be done," is not to accept all the horrors and miseries of the world as if they were part of the heavenly order ; but to pray that they may come to an end—to pray that man may cease to thwart the Will of God, so that man's life may become as holy and as happy as that of the saints in heaven—in heaven where there is no more death, where sorrow and sighing are fled away.

Everywhere around us we see sin, irreligion, misery, death. Unbroken by the sight, we turn to God and pray, " Thy Will be done"—*Thine*, not ours in its greed, in its flickering folly, in its sordid sloth, but *Thine*. So—far from being resigned—we set our faces against the great world-sorrow, and bend our wills to help the Will of God in its relief.

And we know what that Will is. Jesus Christ came to reveal it. We know that it is not mere power—not merely the mighty moving of the heavens ; but that it is love. It is the Will of Him Whom we address as our Father, of Him

Whom Jesus came to reveal as in very deed a Father—not mere impersonal might but perfect righteousness. That is why when good men stand before God it is not their weakness that they feel most keenly but their sin. They quail before Him Who is always originating good—not before One Who is mere power and Whom Prometheus-like they might defy : but before One Who is Love, and Who is therefore (because He is Love) always energising, always creating, always perfecting His work. Love is His essence : power is only His instrument.

And the Will which our Lord revealed is one that is already at work in human institutions, human society. This fatherly Will reveals to man the divine order under which he is living. It was no revolution in human order that He pointed to, but its improvement—that the family of mankind should be more like a family, and men more like brothers. Those who are much stirred at the sight of human misery are often tempted to try and reverse the whole structure of society : to destroy the family, to break up the nation, uproot the foundations of the City of Man. The pietist who turns away in disgust from human affairs, and the anarchist who would destroy human lives are alike in this—that they both assume that the constitution of things is evil. With strange agreement the other worldly religionist and the eager reformer both take it for granted that the devil is lord of the universe : and both despair of its order. This is surely unchristian and ungodly.

It is God who knit men together in families, and from that unit has built up the larger families of nations, which rest, like the family, upon co-operation and obedience. It was to this fatherly order, this brotherhood of mankind, this heavenly kingdom that our Lord pointed. Here is the Will

of God being worked out. Through blood and tears the present order is gradually moving towards its perfection—for true progress never turns to tear up what has been already ordered—is never a revolution but always an evolution of society.

It is not the constitution of things that is evil, but man's departure from that constitution. The sin of man is always symbolized and summed up in that of Cain, who slew his brother. The disease and want in the world are caused by our departure from the brotherly love by which God first led man from savagery, and by which the whole of society is held together.

So our Lord protested against disease, and healed the sick, protested against premature death, and raised the young man of Nain, and the daughter of Jairus, and Lazarus in his prime. So He protested against want, and fed the hungry, not once nor twice. So He protested against misery, and comforted and cured the sad. These things are contrary to the Will of God, and our Lord taught us to strive against them.

We cannot tell why evil exists. Only we can see that we learn “by means of evil that good is best.” It is an incident in the struggle: we can hardly imagine a world without it: but we know it is not God's Will: and that in so far as we do that Will it will be lessened.

We cannot understand the sin in our own hearts, or the sin in the world. Only we know that we are free agents; and that if we are free, there must be the possibility of disobedience; and that it is better to be free than to be a machine. God could have made us to do His Will like clockwork, but He chose to make men something greater. He chose to make man in His own image, with a will that he

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could use—a will that he could set against God's Will or use in conformity with it.

And through all the sin and darkness man struggles upward, guided by an invincible instinct that obedience is better than revolt, goodness better than sin. And over it all is the hand of God, guiding as a Father, loving each soul—God, who as S. Paul felt, “willeth that all men should be saved.” God, of Whom Christ taught us, that “It is not the Will of your Father which is in heaven that one of these little ones should perish.”

So we pray that this Will may be done, that in the consummation none, not even the least, may perish. Looking forward to the end when God's Will shall have won all men to itself, and the Son of God shall put all things under His feet.

For though we look to the time when in this life God's Will shall be done, yet we remember that men quickly pass away from it; and we remember the countless multitude of souls who have already passed and who yet shall pass—and for them we pray in their place of discipline, that God's all powerful and all loving Will may be done—that Will which is everywhere, in this life and in the next, everywhere and always active, energising—creating, purifying, redeeming, because it is the Will of love—God's Will which is omnipotent, and yet which he has limited for a time by His creation, allowing us in our littleness to be fellow-workers with Him.

What a privilege! To assist the Almighty Will. But only to be used by obedience. That is the lesson for us of this petition.

He, our pattern, was obedient unto death, even the death of the cross. For, indeed, though by obedience

we shall lessen the sum of human sorrow, yet we shall not do it without sorrow for ourselves. So He prayed before that consummation of His obedience, "Not My Will, but Thine be done"—not as resigning Himself to sorrow, but as bracing Himself to service.

We have to obey, even when the cup is bitter. Then when it is most difficult, to make the effort of obedience.

That is the lesson of the petition for us. Sin, indeed, is disobedience—we have to get rid of sin—to bend our stubborn and short-sighted wills to that of God. But this is not enough. It is not enough to get rid of sin. Here is the lesson of the empty house, the parable in the Gospel for to-day. It is not enough to cleanse the soul—to leave the will inert and aimless for seven other devils worse than the first to take possession. The first step, indeed, is *not* to do what displeases God; but the second is to *do* what pleases Him. To devote our best thoughts to doing His Will. Ah! is not that where we so egregiously fail! We drive out the one devil of some besetting sin, and sink into respectable apathy. We let God's work go on, unhelped by us: we are merely passive, and so our Christian congregations, instead of being a mighty force for righteousness, a strong brotherhood of splendid service, a living agency for converting men—Oh, what are they—soft, slothful, contented, easy congeries of self-satisfied people. Ah! where is the energising active will, the redeeming power of love? Where is the mighty force that should convert the indifferent, and reclaim the doubter, and bring light to the heathen, and lift the weight of misery from our brothers and sisters in their weakness and their want?

Let us pray, indeed, whenever we say this prayer that

we may not be as empty houses given up to seven devils of selfish sloth, but may stretch out our hands to do God's Will upon the earth, looking up to heaven from whence cometh our help.

Let us do it as it is done in heaven—as the angels do it (1) thoroughly; (2) willingly and cheerfully; (3) unselfishly and in perfect order. It is the thought of the angels that the Paternoster brings before us, for our pattern and encouragement. Is God's Will thwarted and crossed on earth? There, in heaven, it is perfectly done—done—in that splendid acme of obedience—thoroughly, cheerfully, unselfishly.

When Gladstone was asked for his favourite quotation he gave the six words of Dante, “*La sua volontade e nostra pace*”—“His Will is our peace.”

For Dante says that in Paradise he expected to find those angels who were in the lowest places, deplored that they had not higher opportunities. He asked one of them, and was rebuked with those great words, “His Will is our peace.”

That is the law of heaven, the law of archangels and angels, and just men made perfect, each joyfully occupying his own place, and thoroughly doing his own piece of work, each unselfishly obeying, and in obedience being perfectly free, because in obedience he finds his essential good.

Sermon XXVII.

“OUR DAILY BREAD.”

BY THE REV. PERCY DEARMER, M.A.,

Vicar of S. Mary's, Primrose Hill.

EN the Lord's Prayer there are three petitions for God's glory, three for man's spiritual necessity, and in the midst is set one petition for man's bodily needs—only one, and that most full of significance, “Give us this day our daily bread.”

Let us be reverent enough to take this sentence in its plain meaning. To give it some mystical or symbolic interpretation, which our Lord did not mean it to have, is to set up another prayer which is not the Lord's Prayer. “Daily bread” does not refer to the Eucharist. The word translated “daily” is very obscure, it occurs nowhere else in the Greek language; but all are agreed that the meaning is “bread for our daily subsistence,” and the attempt made by Abélard in the twelfth century to translate it “super-substantial” is undoubtedly wrong. The petition simply deals with the most fundamental of social questions—the need of sustenance.

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Let us consider its four points in order.

“*Give.*” The first word teaches us our dependence upon God. We are apt to take our food and every other blessing as if it were our *right*, a right of which nothing but injustice can deprive us. The truth is, it is a gift from God, to be accepted by rich as well as by poor with gratitude. We have no right to it: it is given us that we may use it to the glory of the Giver, and not for our own glory. In Lent we give up part of it, as a confession that it is not ours.

“*Give us.*” God is the *Giver*. We are apt to press the thought of Him as the Exactor, as if this would rouse us to a higher sense of duty. Yet this way of looking upon God as a task-master never does rouse us. “I knew thee that thou wert a hard man, reaping where thou didst not sow, and gathering where thou didst not straw: therefore I hid thy talent in the earth.” Yes, that is the result of regarding God as the Exactor. It is false: He makes no bargain with us. He is the great Giver of all good things, and *that* is why we must obey Him—in love, in gratitude. Just because He makes His rain to fall upon the just and the unjust, He appeals to the highest motives in us to call us to choose the side of the just.

And because we pray to our Father as the Giver of all good things, when we ask for bread we ask also for the strength and energy to work for it. For this law of labour is God’s law for the world—a merciful and good law. In some exceptional regions, where little or no labour is needed to extract the fruits of the earth, that freedom from labour is found to be a curse and not a blessing.

So, when we pray for the fruits of our toil, we ask for the will to toil, for the strength to toil, and for the wisdom

to toil. So, not only is our food a holy thing, a gift from God, but our labour for it also, our trade, our occupation —this is of God too, the means whereby our prayer is answered.

So we learn that our trade or profession must be carried on in holy ways, looking from the gift unto the Giver. We learn the dignity of labour—that all work, all service is honourable, and only idleness and thieving a disgrace. And we learn the object of all labour—that we may receive honourably and worthily from the great Giver that which is necessary to our life.

There is no better commentary on this petition than that of old Bishop Barrow:—“A noble heart will disdain to subsist like a drone on the honey gained by others’ labour; or like vermin to filch its food from the public granary; or like a shark to prey on the lesser fry; but will one way or other earn his subsistence, for he that does not earn can hardly be said to own his daily bread.”

The second point in the petition is the word “*Us*.¹” We ask nothing for ourself that we do not ask for others. Am I tempted in my prayers to beg for riches? The words are taken out of my mouth by this word “*us*.¹” I can ask for no more than is possible to all other men. I am bound to ask for every other—be he a cheap Chinaman or an expensive Jew—just what I ask for myself. I may not pray selfishly. If I ask for luxury, I ask that my eating may involve others’ hungering. Our Lord looks out upon all the brotherhood of men, and tells them to pray for bread one for the other. Surely, then, this word “*us*.¹” makes the rich man pray that he may have less in order that the poor man may have more. Fortunes now are made so enormous that an ingenious American has calculated that some millionaires

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have acquired in a lifetime as much money as Adam would have laid by if he saved two hundred dollars a day, and lived down to our own time. A system that admits of this can hardly be the system of the Lord's Prayer. True, there will always be some inequality: but the function of Christianity is to correct it. S. Paul says, "Your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality; as it is written, He that gathered much had nothing over; and he that gathered little had no lack."

That is the lesson of Christianity. That was the practice of the first Christians, as we read in the Acts, "They had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." They supplied the need of all who were in want, and what was the result? A great happiness and a great popularity—"They did take their food with gladness and singleness of heart, praising God, and having favour with all the people."

Ah! we Christians are not very popular to-day! and we are not very marked by that supernatural happiness of the first age.

So we pray for all, and especially for the poor that their little may become enough. We pray against our present social injustice—against the system which grinds down men and women to make cheap goods, against the system under which tens of thousands of honest and willing men cannot find work, against the system under which millions can only get work that does not provide enough for health and efficiency, against the system which every year is breeding in our poor streets men so weak and degraded

that no one can find them work at all. We pray that everyone may have a subsistence before anyone has a superfluity.

The next point in this petition lies in the word "*this day*." S. Matthew has "this day"; S. Luke has "day by day." It is conjectured that the one was the morning version and the other the evening version of the early Church.

The lesson is simple. We must be content to wait from day to day upon the hand of God; we must only ask for present needs; we must not be anxious about the morrow.

But, it may be said, how can this be reconciled with the forethought and far-sightedness that are necessary to civilised life?

The answer lies in our own experience. Have we found that anxiety about possible consequences increased the clearness of our judgment, have we found that it made us wiser and braver in meeting the present, or more far-sighted in arming ourselves for the future?

We know very well that it is the opposite spirit that has made civilisation possible—the spirit of men who are content to do their work from day to day, to plough the field and wait for the harvest, the spirit of men who take their meat from God in simple and hearty reliance upon a Power whom the earth and the winds and seas obey. Clearness of vision, providence, discovery, are the rewards of the calm and patient spirit, that is content day by day to have the daily bread. Out of the anxiety for the morrow that cannot pray, "Give us to-day our bread," spring all the evils of the money-lust—the fever of speculation, the hasting to be rich, the endless scheming, the con-

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tinual reactions of fantastic hope and deep depression in individuals, of mad prosperity and intense sufferings in nations. Wars, oppressions, misery, crime—these are because men do not pray, "Give us this day."

And if it seems irony under our present system to tell the wage-earner to be content with the day, is it not easy to alter that system? Is it not easy by establishing old age pensions, by encouraging friendly societies, so to balance things as to remove all legitimate anxiety? And ought it not to be the duty of every man who says the Paternoster not only to put aside from his own heart the desire to heap up riches, but also to work for the establishment of such a corporate responsibility as would provide in comfort and honour (not in shame and contempt) for all those who cannot work for their daily bread—for all aged people and orphans—for all sick persons, and young children, and those that are desolate and oppressed.

The fourth and last point in this petition is the word "*Bread*." Our daily bread, our bread for necessary subsistence we ask for. It is a simple request. But it contains the key to all our social evils. It establishes the broad and everlasting distinction between the right and wrong reasons for seeking wealth. We are only allowed to ask for bread for subsistence, for daily, necessary bread, and such bread will never be under any circumstances bread for mere display, for waste, for rivalry.

It lies for each man's conscience to determine in the sight of God which reason governs his acts when he seeks his daily bread. If he honestly offers up this prayer, it will make him very uneasy in that kind of ostentation by which he endeavours to maintain his position in society, or to aim at

one that is higher. It will also make him very uneasy if he is seeking the bread of luxury.

For surely the lesson of this word is just—simplicity. It is bread that we ask for—the necessities of life, nothing more. Luxury is impossible to the thinking Christian. Nay ! is it not impossible to every thoughtful man ? “The cruelest man,” said Ruskin in a famous passage, “The cruelest man could not sit at his feast unless he sat blindfold.”

O God, our Father, we would not ask such things which are the curse of nations, the ruin of individuals. Give us what is necessary for a healthy human life. We may not—nay, we would not ask for more. Only such things we would ask as enable us best to do our work in the world, our work for our families, our work for others, and our work for Thee.

Yes ; because some fight for luxuries, others lack necessities, and all those who have more than bread and those who have less, suffer in happiness, in holiness, and in health.

Yes. It is all very difficult. And that is why the call is urgent upon us to give our minds to social questions. It is not enough to give money ; to give money and nothing else does infinite harm. Why ? Because a Christian must give more. He must give his time, his care—he must give his heart to those who hunger. He must set himself—as the Christian Social Union tries to do—to understand the roots of hunger, to bind himself with others in working for their removal. The Lord’s Prayer is the call to social service. The cry for bread places once for all social duty above private right.

Bread we ask—and that is the only material, bodily petition in the whole prayer—bread we ask for all. Nothing

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must be in our prayers beyond that in its entire unselfishness—luxuries for none, but necessities for all.

Give us, our Father, give us our daily bread. Give all that is necessary to those who hunger, and give to me nothing but what is necessary for my work in the world. Quench in me and in others our greed of gain—the lust of the flesh, the lust of the eye, and the pride of life. Give us our daily bread.

Sermon XXVIII.

FORGIVENESS AND DELIVERANCE.

BY THE REV. PERCY DEARMER, M.A.,

Vicar of S. Mary's, Primrose Hill.



FTER bread, forgiveness. After the wants of the body comes this prime necessity of the soul.
“Give us our bread, forgive us our trespasses.”

It is put here as a daily spiritual need—something that we require as constantly as food.

The Christian is set forth here as a man who is ever acknowledging his sins; whenever he prays, confessing his trespasses; solemnly asking God’s forgiveness from day to day, from hour to hour. There is about the Christian life this atmosphere of confession—this inward crying of the heart, “God be merciful! Forgive!” The Christian has put far away all other thoughts as to his goodness or excusableness. He is not like the man of the world, ignorant of his own vileness; he is not like the false religious professor, confident in his own respectability. He is a humble man, hungering after forgiveness as he does for bread.

Here is the first great, simple lesson of this petition. It describes the whole attitude of the Christian soul.

It also implies the attitude of God. For the Lord's Prayer contains no petitions that are not answered; we are only told to ask what God is ready to give. We pray for what we shall assuredly get in answer to prayer. God is always ready to forgive; free forgiveness is granted to the soul that asks it. We are so used to the phrase now that we do not realise how new it was, how startling, when first uttered. The Jews had no notion of any other goodness than that which is produced by a system of rewards and punishments—a legal goodness, a restrained goodness. Then there came a Man who went up and down the land, telling sinners to be at peace, offering forgiveness free to all who repented, tearing down the penalties which had been thought such indispensable safeguards to righteousness, saying, "Thy sins be forgiven thee" to those who had made no formal reparation, gathering round Him publicans and harlots, and with His last breath promising His fellowship in Paradise to the thief who an hour before had been a blasphemer.

"Who was this presumptuous Absolver, this upstart, Who was destroying all the barriers of society?" they asked.

It was God, showing men His own way, so different from the ways of men. God the Forgiver. It is the central secret of the Gospels.

At the present day men find it harder to realise the awfulness of sin than perhaps ever before. There is so much in our modern way of looking at the universe that gives us the feeling of necessity, of inevitability, of some measure at least of determinism—our heredity, our environment. The old terrors have paled, the old horrors of retribution have faded. We cannot help it; the stress is laid on the other

side ; the atmosphere is different for us. Sin seems to us more natural, more excusable, and God more tolerant, more easy.

There is loss in this. It is one-sided ; just as the old terrible view of God, the old horror of Hell was one-sided.

Yet there is some gain. It is easier for us to realise God as love. And after all it is here that the Christian Church lays the stress. It is not of sin that the Creed speaks, but of the forgiveness of sin ; not of eternal death, but of life everlasting. It is not of the terrors of God that the Lord's Prayer tells, but of His Fatherhood, of His forgiveness.

And if we want to bring home to ourselves the awfulness of sin, which is so little realised to-day, is not this the way for us—that we should bring more home the forgiveness of God ? Let us not fear to lay infinite stress upon His mercy, His love. Let us only try and realise that He *does* forgive us, only feel the glow of love and gratitude that comes to the forgiven soul, and we shall learn to realise the solemn seriousness of our sins—we shall come back to that grave view of life, that fearful sense of responsibility which we have so largely lost.

The common error to-day—especially among the millions who call themselves Christians and do not practise Christianity—is to think of God as merely good-natured. But is not that just because they do not ask Him to forgive them their trespasses ?

If we do this, we shall learn indeed the love and patience of our Father ; but we shall learn also the blackness of our sins. Is not that the remedy ? Does anyone here find it difficult to be really sorry, really penitent, really horrified at their own wickedness ? Many do ; in some measure all do.

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Let us place ourselves more constantly at our Father's feet and ask Him to forgive us ; from our hearts ask Him Who is altogether loving, and the sad tale will unroll itself—the burden of cruel, selfish deeds, of evil words, of base thoughts, and the revelation of things undone (far more difficult to discover), the burden of things undone, of duties unfulfilled, words unspoken, of talents cast away, of affections trifled with, of light within that has graded into darkness, the burden of opportunities lost, of days wasted for ever.

Yes, I think if we ask God to forgive us we shall learn our sinfulness. The thought of His love will be a more poignant medicine than the old thought of His terrors. And nothing will stir us to repentance and amendment like the rush of gratitude that forgiveness always brings.

Pray more often, "Forgive us." Let that be a frequent ejaculation as you go about your duties and your pleasures. Each secret cry in the heart will reveal more of your sins, each will show a wider vision of God's love.

But this is only half. The petition differs from every other part of the Paternoster, in having a condition attached, "As we forgive them that trespass against us." Even in the shortened form that S. Luke records, with two clauses omitted, even there it was felt necessary not to omit the conditional words. And S. Matthew records how our Lord broke off at the end of prayer and went back to these words, emphasising them yet again, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Did I say the clause is conditional ? Nay, it is even more. It does not say, "Forgive us *if* we forgive others."

It says, "Forgive us *as* we forgive others." In the revised version of S. Matthew, this is greatly strengthened, because the past tense is restored. "Forgive us *as* we also *have* forgiven." It is not merely a condition. It is an assumption. It does not say, "You must not pray for forgiveness unless you also are ready to forgive." It says, "Do not dare to ask forgiveness unless you have already forgiven." You must of course be yourself a free absolver before you can ask for absolution.

Even more is this apparent when we remember that our Lord did not use the word "sin," but called our sins by the name of debt. We should perhaps be sorry to lose the old word "trespasses," which we owe to Tyndale's translation of 1526. But it misses the force of the word that is used both in the Authorised and the Revised Versions, "Forgive us our debts as we also have forgiven our debtors." Our sins are so many failures to do what we ought to have done—the lost days of our life—they are debts owed to God, debts that we can never pay, health, life, powers, given and squandered. We ask God to cancel the debt. We do not attempt to deny that other people have wronged us, we do not pretend that others are not indebted to us (as we to them); only we claim as the reason for our request that we have already cancelled all debts that were due to us. Their debt to us is very small; our debt to God is very large. In the parable of the unmerciful servant, the servant owes his master ten thousand talents, and is owed by his fellow-servant one hundred pence.

And, as that parable reminds us, if we fail in forgiveness all the debt is rolled back upon us. All its weight returns.

That is a strange thing. Hardly less strange to us than to the first disciples. For we have not learnt the lesson.

The lesson is that this clause also of the Lord's Prayer is social. Even here, where we deal most directly with God, asking Him for pardon—even here that obstinate neighbour of ours comes in. Even here we cannot stand out as individuals, but are still—yes, more than ever—members of a brotherhood.

No, we have not learnt the lesson. It is still the common boast of British Christianity that “No man shall come between me and my God.” And, strangely enough, this cry is raised in this very connection, it is raised in opposition to the Church's claim for human absolution.

Surely, one would have thought, the Lord's Prayer itself should have been sufficient warning against that foolish boast. For what it teaches is the exact opposite—that every man shall come between me and Him. Every single man that has ever wronged me—they come crowding round us as we pray, with mute inquiries, “Am I forgiven? And I? And I?”

For they need our forgiveness, as we for our part need to give it. Is it not true that they need it? Is it not true that you can absolve—that every son of man has in his measure the power of the typical Son of Man, the perfect Man, that every son of man has power on *earth* to forgive sins? Do we not *know* that it is true? Is there anyone here who has not felt over and over again the load that has been taken from his mind when he has acknowledged to another man a hidden load of guilt, of indebtedness for wrong done, and has been met—not with coldness and reproof, but with forgiving human

sympathy? Who has not felt how such a moment was the dawn to him of a better hope, the beginning of a wider love for man and faith in man?

Ah! do we realise how immense is the power of forgiveness that each one of us can exercise? Do we realise how each one of us can go through life scattering blessings among our friends (and shall we add our servants?), drawing from them all that is best, their love, and resolutions of amendment, and a new belief in their power to improve? Do we realise the crushing, killing power of resentment and suspicion, the hideous atmosphere that is created by our standard of business relationships, the soul-destroying effects of our unforgiving, untrusting, unloving way of dealing with others?

Yet, who has not seen in some saintly Christian the triumph of the opposite spirit? Here and there we find a man or woman who knows no resentment, who forgives; and they pass through life as the spring winds pass over Nature, calling up flowers and fruit, sweetness and brightness and beauty as they go; and they become themselves such forgiving souls, full of a rare loveliness that draws us to them by strong ties of gratitude and love.

Oh, it is strange still—this clause of forgiveness, strange still, difficult. Yet it is necessary to salvation. Yet we pray for it every time we use our Lord's words.

Yes, we pray not for a momentary sense of forgiveness, but for the very spirit of forgiveness. We pray not for forgiveness anyhow, but for forgiveness acceptable to the necessary law of God.

And what is necessary? This. That we should be in union with God's Will, and that we should be in the fellowship of His Kingdom.

And therefore, as we pray, we cancel all debts. No longer may we consider the obligations of others to us, no longer may we nurse our wrongs, or claim our rights.

As debtors we come to God, praying Him to forgive us. Praying Him to forgive us our sins, and therefore first seeking love : for love is the great enemy of sin, and sin will not be ready to depart till love occupies the ground.

Then we can pray, “Forgive us our debts, as we also have forgiven our debtors.”

And can we know when we are forgiven ? Can we find out how the face of God looks towards us ?

Yes. For we can see how *we* are looking at our fellow men. God deals with us as we have dealt with them.

These two petitions close the Lord’s Prayer ; for the Doxology with which the Prayer is sometimes concluded was not among the words that our Lord originally said ; it was added by the Church just as the Gloria is added to the Psalms as an ascription of praise in public worship. In the Revised Version it is put into the margin. The Prayer as Christ taught it ends with the cry for deliverance.

And these two clauses are so closely linked as to form but one petition—“Lead us not into temptation, *but* deliver us from evil. Keep us from danger, but if it be Thy Will that we come into it, then deliver us from the evil in it.

Every child understands these words. And yet for all their simplicity, they contain great difficulties. They are intelligible to the heart, but difficult to explain. We feel as we say them that they are real and true ; yet they involve one of those paradoxes which so often lie at the root of philosophy.

God can try us, test us, but God cannot tempt us to sin ; it would be against His nature to lure us into evil. Yet we pray that He may not lead us into temptation.

The explanation is, first, that there is a profound distinction between trial and temptation. A trial is a test, something that puts us on our mettle, brings out the strength that is in us, or reveals hidden, unsuspected weakness. God tries us: He does not tempt us. Yet He suffers us to be tempted, and temptation is the way in which we are tried. It is the old problem of evil. God is not the cause of it, yet He suffers it: and by means of the struggle with evil, man becomes good and great. We do not pray to be delivered from trial, but we pray that in trial we may be kept from entering into temptation.

S. Paul has a passage that exactly expresses this. “There hath no temptation taken you but such as man can bear; but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.” S. Paul does not say that God tempts us, nor that God will keep all temptations from us; but he does say that God will so help us that we need not fall, He will make a way of escape, He will make it possible for us to endure. In other words, He will deliver us from the evil.

S. James goes even further and rejoices in temptation. “Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience.” He is here contemplating the triumphant resistance of a strong man of faith. The temptation becomes a cause of rejoicing: it increases strength. And surely this is true also: if we were never tempted, our characters would have no chance of development. It is through a series of conflicts that the good man marches on towards perfection.

Yet we pray, “Lead us not into temptation,” or as in the Revised Version, “Bring us not.” It seems something

of a paradox. Yet if we apply it to the heart, there is no difficulty in it. And when we pray this prayer, we know what we mean: we say it with absolute clearness and sincerity.

And if we put it to a concrete test, we find that it is entirely right and true. In the life of everyone of us, a time comes more than once when we have to decide to undertake duties that we know will bring new temptations, new occasions of sin. We take the step, knowing that we are going into the midst of many and great dangers, yet is there any time in our whole life when we pray more sincerely, "Lead us not into temptation?"

And was not that exactly the case with our Lord Himself? He was tempted, not of God, but of the devil. Yet it was by the Spirit of God that He was led. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." We commemorate it by every Lenten fast. The Holy Spirit did lead Him up to the verge of temptation. Yet do we not feel sure that in that terrific moment the one prayer of His inmost being must have been, "Lead Me not into temptation."

There stands the paradox. We know that we must avoid temptation; yet that, when it comes, we must rejoice—rejoice, of course, only if we are trying to serve God—for then we know that the temptation will work redemption and triumph. We know that God constantly suffers us to be brought—nay, Himself brings us up to the verge of temptation; yet we know that He will not cause us to fall into it. So we pray, "Bring us not *into* temptation." "O Lord," we cry, "bring me not into this temptation, but *through* it, past it; carry me safely over it."

A temptation comes to us, assaults us. There is no sin in that ; it is not our fault. An evil thought slides into our mind ; there is no sin in that ; we do not pray to be kept from such attacks. It is only when we harbour the thought, and let it grow and envelop us, that it becomes a sin. Then we are within it, we have passed *into* temptation. Such thoughts are like the germs of disease that are constantly entering the blood, but do no harm unless the body is weak and harbours them—and they grow with amazing rapidity, and envelop the whole man.

So with temptations. We avoid them as much as possible, but they are bound to come constantly ; and sometimes duty may call us right into the midst of them. Then we pray more fervently than ever that they may not settle in us, that we may not harbour them, so that they may not take possession of us and envelop us. And each resistance helps us to be immune in the future.

We may be in the midst of fever, and yet not in a fever. We may be in the midst of temptations, and yet not fall into them.

Is it not for this that we ask when we say, “Lead us not *into* temptation”?

And is not the lesson of this petition that of dependence on God? It is against our own carelessness, our own foolish self-sufficiency that we pray.

There are so many temptations that are still too strong for us. To be brought near them is to be brought into them, unless we are on our guard. If we live carelessly, God suffers us, as a punishment, to be brought within the scope of temptation, and we find it too strong for us. That is so common a thing that we call it a law of our being. It is a law, one of God’s laws. So we turn to Him and

pray that He may lead us aright; or, in other words, that He may give us the will to be led aright; for we must pray, if we are to be delivered from our self-satisfied trust in our own strength.

It is the warning of Holy Week, of that great awful week, when all the disciples were tried, and none were able to withstand.

"Watch ye and pray, lest ye enter into Temptation. The spirit truly is ready, but the flesh is weak."

Yes, watch against temptation, and pray, when it comes, that you may be delivered from the evil. With this cry for deliverance the Lord's Prayer ends.

We are set in the world, in the midst of so many and great dangers, and we pray not that our path may be made easy for us, not that we may be withdrawn from temptations into some secluded monastery (where, indeed, the devil would still follow us), but that, going through the world, we may have strength to choose the right, we may have the God-given instinct to avoid pitfalls, to pass safely through the allurements, blind to the smiles of the world, insensible to the pressure of the flesh, deaf to the mocking laughter of the devil. So our Lord prayed for His disciples; it was in Holy Week, this too on Maundy Thursday, after the first Communion, and before the Agony in the Garden, that He said—"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

So hard to distinguish as we go on through the world, so hard to distinguish between the right and the wrong, so hard to know what we should take and what refuse, what we should do and what we should leave undone—so hard even to refuse when we *do* know, so hard even to

bring ourselves to face the pleasant things and put them from us. Ah! how we all stand, compassed about with dangers, some known and dreaded, some loved though they are known, some (and those the worst) not known, not suspected at all.

What can we do? Only say this prayer, "Deliver us from evil."

From the evil, and from the evil one: for that thought is included—from our ghostly enemy. Our Lord knew more about the struggle than we, and behind the seen temptations He detected hostile wills in the spiritual world, demons, evil ones, working to pervert the Kingdom of God, evil spirits in the next world, as well as evil men in this. Worse than the world, and worse than the flesh, are the sudden wicked things that shoot into our minds from the outside—without warning, without any leading up to them on our part—the fiery darts of the devil, the bitter, cruel, false onslaughts of the spirits of evil.

We stand aghast at all the forces that are against us—forces that have had such shameful triumphs over us in the past, Or perhaps, worse, some of us are not aghast at all, have never realised the awfulness of the struggle, the hideous consequences involved here and hereafter, the bitter misery and degradation brought on ourselves and on all the sad struggling millions of humanity, the glorious prize lost—the holiness and happiness that might be for us, that might be for all.

Ah! if we have never yet realised the solemnity of life, let us at least strive to do so now in this most solemn week that is before us—the week of the great conflict with evil, the week when He Who was tempted like as we are, yet without sin, was lifted up upon the Cross to take away sin.

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And as we realise, our cry will be, “Deliver us, deliver us, from the evil.”

A cry not for ourselves only ; for here also we include the whole human race in our prayers. The bed-ridden old woman in her lonely garret, as she says these words, prays also for those who live in palaces (and need them more perhaps than she) ; prays also for the statesman as he struggles between his duties and his ambitions ; prays for the student as he strives for the light ; prays for the priest, for the merchant, for the labourer, each in his own temptation ; prays for her country, that its evils which fill men’s lives with temptations to greed and lust and cruel careless sloth may be removed ; prays too for other countries in their throes of anguish which may end in a second death, or in a new life.

And each one of us prays not only for himself, but for all others—for the young man overwhelmed by the pleasures of the world, for the worker choked by its cares, for the little child in his first steps, for the aged in their last.

Great indeed is the need of each one of us, every hour, every minute. “Deliver us from evil.” Constant must this cry be in our hearts. Yet it is far stronger even for ourselves if we remember also in the great struggle of prayer that great “*Us*” for whom we pray when we ask that God our heavenly Father, Who is the Giver of all goodness, will send His grace unto me and to all people, and keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

Thus for thousands upon thousands of years men have prayed, dimly first, and then more clearly, and as they prayed they have stemmed the tide of evil. It is being rolled back ; the deliverance of the world from evil is in sure progress. Above the welter of blood and tears, of wounded, weeping,

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wicked, sad humanity stands the Cross upon Calvary, the token of victory, the sign of hope.

And every prayer, "Deliver us," brings us nearer to the time when He Who hung there shall have put all things under His feet, when God's name shall be hallowed, His Kingdom shall have come, and His Will be done, in earth as in heaven.

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